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THE WORKS

OF

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LATE PRESIDENT OF THE WESLEYAN UNIVERSITY.

VOL. II.

LECTURES AND ADDRESSES.

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The greater portion of this volume is devoted to the discussion of topics connected with *Christian Education.* The author's large and comprehensive views of this important subject were both developed and modified by the experience of a quarter of a century, during which he was brought in contact with students of great diversity of mental and moral structure.

The *Lectures* were written but a few months before the author's death. They are followed by four of his *Discourses to the graduating classes of the University;* which, taken in connection with the Lectures, fully exhibit his matured and settled opinions upon the subject of thorough mental training in connection with Christian education.

The *Missionary and other Addresses and Essays*, prepared, as the reader will observe, at distant intervals, breathe the spirit by which the author was characterized during the whole course of his ministerial career—the spirit of intense zeal for the welfare of his fellow-men, and for the advancement of the Redeemer's kingdom.

CONTENTS.

The Theory and Practice of Scholastic Life.

(IN SEVEN LECTURES.)

LECTURE I.

IMPORTANCE OF UNDERSTANDING THE TRUE THEORY OF SCHOLASTIC LIFE.

Introductory Remarks.—All serious Pursuits have a recognized Theory.—Educated Intellect encroaches upon the Sphere of mere physical Energy.—Illustration.—Education a Science as well as an Art.—An Acquaintance with the Theory essential to the Success of the Teacher.—Still more so to the Student.—Involuntary Inmates of a College.—Mental Aliment without mental Appetite.—Its Results.—Revolt from an odious Bondage.—Few youthful Defects irretrievable.—Curative Discipline of a wise mental Regimen.—Manly Resolutions and Efforts.—The Law of Habit.—Its Efficacy.—It diminishes the Friction of Life, and is highly beneficent, but despotic.—The Boy is Law-giver to the Man; hence the supreme Importance of attending to the Formation of Habits.—No Antidote for Offenses against our intellectual Nature.—The Season for sowing no less important than the Soil.—Temptations of the young Student to embrace fallacious Theories of academic Life... Page 9

LECTURE II.

MOTIVES TO THE PROSECUTION OF LIBERAL STUDIES.

Nature and proper Function of Motives.—Treatment of first Principles necessarily Metaphysical.—Arguments from no other Source so luminous and satisfactory.—False Theories adopted by some Students relative to their own Capabilities.—Causes of their adoption: Indolence; imperfect mastery of elementary Principles.—The Remedy.—Various types of Mind.—Difference between Motives which *do* and which *ought* to control.—The power of Motive not arbitrary.—Men have power to control the Motives that control them.—Selection of the Motive Forces.—They should be pure, per-

manent, elevating.—Difference between voluntary and involuntary Motives; unworthy and inadequate Motives; a desire to escape more laborious Occupations; dread of Disgrace; the gratification of parental Pride; Emulation; Ambition: the two last, however, not to be discarded as purely mischievous.—Ambition distinguishable from Emulation, but liable to the same Objection.—Characteristics of an ambitious College-Student..... Page 23

LECTURE III.

PROPER INCENTIVES TO HIGH INTELLECTUAL ATTAINMENTS.

Difficulties in the Student's Career not greater than they should be.—A Mind not Insane or Imbecile is competent to overcome them.—Analogy between the Cultivation of the Mental and the Moral Powers.—The Dictates of Conscience.—Proper Incentives to a thorough Education must fulfill two indispensable Conditions: Congeniality to the Mind and Permanency in their Influence.—A Desire to develop and cultivate the Intellect.—The Connection of the *Motive* with the *End* of Intellectual Pursuits.—On this Principle, the *attempt* to learn is of itself Success, and every Obstacle overcome is a Triumph.—The Student is preparing not only for Temporal Enjoyments, but for the Cycles of Eternal Being.—The Mental no less than the Moral Character receives ineffaceable Impressions in the present Life.—Curiosity as a Motive.—Its Function analogous to that of the Appetite.—Its Suggestions always to be heeded.—Difference in this Respect between a Wise Man and a Fool.—Curiosity as tending to produce an earnest love of Truth for its own Sake.—Mental Habitudes of Newton and of Washington.—Admonitory Caution..... 36

LECTURE IV.

DEVELOPMENT AND DISCIPLINE OF THE MENTAL FACULTIES.

Retrospect of the preceding Suggestions.—Claims of Patriotism and of Religion.—What is Education?—Analogies from physical Training, Labor, Rest, Recreation, Diet, Dress, general Symmetry.—Distortion and Malformation.—Some Faculties of the Mind invigorated at the expense of others.—Illustrations.—Course of Study should be comprehensive, well selected, and well proportioned.—It is the mental Effort, and not the Knowledge attained, that disciplines the Mind.—Illustrations.—Shallow but common Argument against the pursuit of literary Studies.—Grievous Mistakes into which Students fall from not appreciating the true Idea of Educa-

tion.—The Mischief enhanced by the example of showy Accomplishments.—The Course of Studies pursued in American Colleges.—The Result of protracted Experiments in Education, and the best System ever devised for the Development and Discipline of the Mind ..... Page 50

LECTURE V.

THE BEST MEANS AND INSTRUMENTS OF MENTAL DISCIPLINE.

Early intellectual Habits.—Power to modify and change them.—The Memory.—Concentration of Thought.—Improvement of the reasoning Faculties.—The Study of general Principles.—Illustrations from Chemistry and Geology.—The Mathematics.—The Languages of Antiquity.—New Sources of Satisfaction thence arising to the diligent Student.—The attainment of a pure and elegant Style.—A Suggestion from personal Experience.—Efficacy of Method and orderly Arrangement.—Objections answered.—Laws of Association.—Superficial Methods of Study.—Thoroughness of Investigation the only Method of making future Studies easy and pleasant.—Facility of Acquisition not always a test of intellectual Capacity.—What are called hard Studies rather to be preferred.—From them the Mind derives Strength.—Discipline rather than brilliant Talents produces great Men 64

LECTURE VI.

OFFENSES AGAINST PROPRIETY AND GOOD TASTE.

A difficult Problem.—Essentials to the efficiency and completeness of Mental Discipline.—Attention to minor Matters.—Vices of Manner, when habitual, difficult to eradicate.—Vicious Pronunciation of common English Words.—The Remedy to be applied in Youth, if ever.—The correction of Faults does not require Talent and Genius, but Humility and Resolution.—Awkwardness of Attitude and Gesture.—Slang Phrases.—Corrupt Language leads to corruption of Taste.—Grossness cultivated by the Student clings to the Man in after Life.—Self-reforming Power the distinguishing Privilege of the Young.—Labor, Self-denial, Patience, Perseverance requisite.—Analogy from the business of the Gardener.—Attention fixed on Things to be avoided rather than on Things to be acquired.—The removal of a Fault more important than the acquisition of an Accomplishment.—Simplicity of Action.—Unambitious Style.—Purity of Language.—Use of strong Epithets.—Illustrations.—Effects.—False Rhetoric leads to false Logic 78

LECTURE VII.

THE FORMATION OF CHARACTER IN COLLEGE.

Nature and power of Habit.—Character widely different from Reputation.—It is made up of a Man's real Qualities and Accomplishments.—Latent Agencies incessantly at work.—Peculiar Impressibility of the youthful Mind.—Far more so than that of Childhood or mature Manhood.—Germs of Good and Evil rapidly developed at College.—Practical importance of the prudential Regulations of Academic Life.—System and Regularity.—Punctuality.—Order.—A Defense against the Encroachments of Indolence.—Character modified by Associations.—Laws of Academic Institutions.—They are its Ideal, its Model.—Why they do not always produce the desired Result.—Young Men are Free Agents..... Page 94

Baccalaureate Discourses.

I.

INDISPENSABLE REQUISITES FOR SUCCESS IN LIFE.

A Discourse to the Graduating Class of the Wesleyan University. 1844 105

II.

RESOURCES AND DUTIES OF CHRISTIAN YOUNG MEN.

A Discourse to the Graduating Class of the Wesleyan University. 1845 125

III.

THE RELATIONS OF CHRISTIAN PRINCIPLE TO MENTAL CULTURE.

A Discourse to the Graduating Class of the Wesleyan University. 1848 163

IV.

EARLY PIETY THE BASIS OF ELEVATED CHARACTER.

A Discourse to the Graduating Class of the Wesleyan University. 1850 201

Essays and Addresses.

I.

CHRISTIAN EDUCATION.

Written in the Year 1844 ..... Page 240

II.

WHAT CONSTITUTES A CALL TO THE MINISTRY 254

III.

COLLEGIATE EDUCATION.

An Inaugural Address, delivered on the 5th of March, 1834, on the occasion of his Induction into Office as President of Randolph-Macon College 271

IV.

ACADEMIC TEACHING.

An Address, delivered at the Opening of the Genesee Wesleyan Seminary, on the 13th of January, 1843 299

V.

LOCAL ATTACHMENTS CONDUCIVE TO PATRIOTISM.

Substance of an Address at the Dedication of Indian Hill Cemetery, on the 30th of September, 1850 327

VI.

MISSIONS TRIBUTARY TO LITERATURE AND SCIENCE.

An Address at the Opening of the Missionary Hall of the Wesleyan University, July, 1848 337

VII.

OUR PECULIAR ADVANTAGES FOR MISSIONARY ENTERPRISE.

An Address at the Anniversary of the Female Missionary Society of Baltimore, January, 1849 344

VIII.

THE TRUE CONDITIONS FOR MISSIONARY ENTERPRISE.

An Address at the Anniversary of the Youth's Missionary Society of the Methodist Episcopal Church, in Mulberry Street, New York, December, 1847 364

IX.

THE DUTY OF THE CHURCH TO EVANGELIZE THE WORLD.

An Address delivered in the Greene Street Church, New York, on the Twenty-fourth Anniversary of the Missionary Society of the Methodist Episcopal Church ..... Page 383

X.

MISSIONS AND METHODISM.

A Review of the Twenty-seventh Annual Report of the Missionary Society of the Methodist Episcopal Church. 1846 397

XI.

THE ENLARGEMENT OF CHRISTIAN CHARITY.

An Address at the Anniversary of the American Bible Society, on the 11th of May, 1843 449

XII.

THE EVANGELICAL ALLIANCE.

Remarks made at the Meeting for forming the Evangelical Alliance, at Free-mason's Hall, London, on the 20th of August, 1846 ... 466

XIII.

THE GREAT OBJECT OF THE EVANGELICAL ALLIANCE.

Sketch of an Address delivered at Exeter Hall, at a Public Meeting of the Evangelical Alliance, on Thursday evening, August 27th, 1846 471

LECTURES, &c.

The Theory and Practice of Scholastic Life.

LECTURE I.

IMPORTANCE OF UNDERSTANDING THE TRUE THEORY OF SCHOLASTIC LIFE.

Introductory Remarks.—All serious Pursuits have a recognized Theory.—Educated Intellect encroaches upon the Sphere of mere physical Energy.—Illustration.—Education a Science as well as an Art.—An Acquaintance with the Theory essential to the Success of the Teacher—Still more so to the Student.—Involuntary Inmates of a College.—Mental Aliment without mental Appetite.—Its Results.—Revolt from an odious Bondage.—Few youthful Defects irretrievable.—Curative Discipline of a wise mental Regimen.—Manly Resolutions and Efforts.—The Law of Habit.—Its Efficacy.—It diminishes the Friction of Life, and is highly beneficent, but despotic.—The Boy is Law-giver to the Man; hence the supreme Importance of attending to the Formation of Habits.—No Antidote for Offenses against our intellectual Nature.—The Season for sowing no less important than the Soil.—Temptations of the young Student to embrace fallacious Theories of academic Life.

I HAVE long desired to read a brief course of Lectures before the students of the University on the *theory* and *practice* of the Scholastic Life. Hitherto I have been prevented from entering on the execution of this design by the same cause which has thwarted so many of my plans for professional usefulness. That I am hereafter to be exempt from these interruptions, I know not that I have reasonable ground of expectation, and the brief discourse to which you are about to listen does not pledge or purpose any extended discussion

of the subject which has been suggested. This essay is not offered as an introduction to such a discussion, nor as expressive of a hope that I may be able to follow it up with such a course of instruction as seems to me very desirable. Should circumstances permit, however, I shall gladly prosecute the design suggested, in a few lectures, delivered occasionally, and at such intervals and at such times as may be most convenient. Such a plan, or, to speak more properly, this entire absence of a plan, will exclude the possibility of symmetry and fullness; but the most brief, desultory treatment of such a subject may not be unfruitful of suggestive hints, which the thoughtful student will be able to pursue and elaborate for himself. Any exposition of the principles and maxims concerned in his daily occupations may be expected to exert an influence valuable in proportion to the philosophical insight and practical wisdom with which it may be characterized.

Every serious pursuit in which the various powers and faculties of men find employment has a *theory* — a code of fundamental principles, or, at least, of recognized rules of procedure, in accordance with which its labors are supposed to be conducted. This is true of the various branches of handicraft and of mechanic arts, no less than of those higher departments of study and activity which give employment to the most distinguished professional attainments and the profoundest scientific knowledge. As society advances in civilization and refinement, the simple operations of the work-shop and the field grow into arts and sciences. The rude appliances of the peasant-mechanic give place to the elaborate machinery and dynamic combinations of an industrial establishment. Every step in this career of improvement implies and necessitates a corresponding progress in the artisan and the operative. Formerly it was enough that he possessed vigor and dexterity. Precision of the eye was his guiding intelligence, and the right hand's strength and cunning were

instead of mechanical forces and adjustments. Skillful manipulation was then all-sufficient for his purpose; but he must now draw upon his mental resources, and rise up to the comprehension of a principle at the peril of being thrown out of employment, or of being fixed in the position of an unthinking *co-operative*, with the wheels and hammers that whirl and clack around him. It is in obedience to the laws of our being that intellect and education incessantly encroach upon the sphere of unintelligent physical energy, and gradually extend their dominion over the entire field of human occupations. Of the strength and universality of this tendency, a striking illustration is furnished by the present condition of the laboring classes in this country. These classes are composed partly of native-born citizens, who have enjoyed the benefits of a good common education, and partly of foreign immigrants, who have never learned to read, or, what is about its equivalent, having learned to read, have been prevented by their rulers, their religious teachers, or their poverty, from reading books calculated to awaken thought and invigorate the intellect. As a result of this difference in mental condition, those who have been trained to think, do, as a general rule, engross all the occupations in which thought and intelligence are favorable to success, while the more rude exotic masses are doomed to perform the drudgery and to fill the servile offices of a great nation.

The uneducated Irishman excavates canals and rail-roads. He is a porter, a hod-carrier, a quarry-man, a stable-boy, but seldom an artisan, an architect, an engineer, or a master-builder. He can wield a spade or perforate a rock by the monotonous stroke of the drill, but he is generally found poorly qualified for the more complex operations of agriculture; and his daughters seldom make good operatives in a manufactory. It is instructive to observe with what unerring instincts these untaught sons of toil and misfortune, upon their first arrival upon our shores, subside into their natural

place beneath the lowest stratum of our American society, and, lifting up the superincumbent mass upon their brawny shoulders, seize upon all the humbler occupations as the endowment held in trust for them by this great, free country. It is not national prejudice or national jealousy that imposes this inevitable burden upon the adopted citizen. It is not his natural inferiority in mental or physical endowments. We freely admit the refugees of all nations to share all the privileges and facilities of our fruitful domain, and the educated Irishman and the educated German are wont to prosper, even beyond the men of other races, in the various departments of business and enterprise. The comparative ignorance of the immigrant must be held responsible for all the unfavorable results of his unequal competition with the native American. The American is intelligent. He brings an awakened intellect to the pursuits of life. He grasps the *theory*—he comprehends the principles of his occupation, and to that extent, at least, he is a philosopher whose hands are guided by his understanding. The blunter and the darker intellect plies his tools diligently enough, but never stirs his ideas. He is the very slave of routine, but is incapable of understanding or following out a theory. He is a prodigy of dexterity, which comes from a patient repetition of one or a series of corporeal movements, but is hopelessly deficient in skill, which supposes some comprehension of the science needful to the perfection of his art.

To apply this palpable but highly instructive illustration to the subject in hand, the scholastic life involves *theory* as well as *practice*. Education is a science as well as an art. Educational institutions are organized and conducted on well-established philosophical principles, no less than in accordance with the lessons of experience and the exigencies of the current time. The pursuits of the student rest upon grounds, and are sustained by reasons that lie back of all schools and colleges, and possess an authority quite independ-

ent of positive rules and institutions. It is admitted, on all hands, that the teacher who has not mastered these fundamental principles, and who does not feel their power, and infuse their spirit into the performance of his duties, is eminently disqualified for his vocation. He degrades a liberal, intellectual function into irksome drudgery, which, when it no longer ministers in the presence of a guiding philosophy, no longer possesses power to move the springs of mental activity, or authority to direct the inquiries of awakened curiosity. With a good reason, then, is it demanded of every instructor of youth that he should come to the discharge of his duties in the full comprehension of the principles that underlie his art; but the reason is good and sufficient only because, to the fit discharge of such duties, it is indispensable that he be able to induct his pupils into a mastery of the same higher philosophy.

This knowledge of first principles is even more important to the student who aspires to an education truly liberal than to the teacher himself, who often acquires the elements of science and language very perfectly by virtue of endless repetitions, while wholly unconscious of their subtile powers and manifold relations and affinities. By force of inveterate habit, he can walk in the dark, and without tripping, the wonted round of his narrow curriculum. He may be likened to the porter of a princely mansion, who never advances beyond the vestibule of the palace, though forever employed in opening the door which admits hundreds into beautiful saloons blazing with light and magnificence.

The great majority of those who enter our higher institutions of learning do not study science and literature as a profession, but as a discipline—as the only approved method of acquiring high mental accomplishments, and as the richest source of refined, elevating pleasures. For the attainment of such ends, something more is manifestly demanded than an unsympathizing, half-forced compliance with the routine of

the study and the lecture-room. The most exemplary industry may easily forfeit some of the highest rewards of mental effort for want of taking into its theory of the scholastic life a few just, guiding ideas, and the most honorable ambition, at the close of the most successful scholastic career, often finds itself disappointed and chagrined just because, through its fault or its misfortune, it chose to yield the direction of irretrievable years and opportunities to the control of ideas and motives which, however favorable to intensity of purpose and pursuit, are not found compatible with the freest and most healthy intellectual growth, and with the fullest breadth and depth of intellectual life.

These remarks do, as I will allow myself to believe, sufficiently develop the general object and intention of this lecture. It seeks to demonstrate, and to impress on those who hear me, the pressing elementary importance of comprehending the *theory* of the scholastic life, and of prosecuting their studies under the guiding, sustaining impulses of an intelligent ever-conscious homage to the reasons that should inspire and control their pursuits.

The aims of this discussion suppose in the student an ingenuous desire to make the most of his academic opportunities—a willingness to endure the labor of mental effort—a manly purpose to bestow upon the capacities with which Nature has endowed him, a diligent and pains-taking culture—a laudable ambition to attain to whatever mental excellence may be conceded to a thoughtful, earnest use of his time and opportunities. It must be obvious to all that a system of education conceived and carried out in a just, philosophical spirit, can adapt itself to those only who really desire to be educated, and who are prepared to co-operate heartily in the accomplishment of this object. The teacher will no doubt have to provide for a number of anomalous cases in which the voluntary concurrence will be too feeble for easy recognition, but with these he must deal as exceptions to all natural

and reasonable laws, and by such expedients as observation, experience, or even despair may suggest.

I am also aware that there is usually to be found in places of public education a class of young students who are engaged in scholastic pursuits in deference to wishes and arrangements in which their own preferences have not been consulted, and from which, if their tastes had been gratified, they would perhaps have chosen to refrain. We are accustomed, however, to find in this class a number of examples of fine, growing scholarship, and it is often a peculiar advantage enjoyed by persons so young that they have not acquired that relish for the excitements, the gains, or the freedom of active life which diverts so many who come later to engage in scholastic pursuits, from their chosen career. If young men in this particular stage and condition of intellectual development will, as in duty and all consistency bound, hold themselves pledged to carry out the cherished design of the parent, under the favorable auspices of the large and manly philosophy which is here commended to their approbation, I know not who may cultivate the field now open before them with fairer hopes of reaping a plentiful harvest.

Scholastic pursuits prosecuted in the absence of these genial, attractive influences, must always lack the vitality of a conscious, joyous spontaneity, and incur the hazard of bringing upon the mind an irritating sense of being in bondage to arbitrary rules, which, having no felt affinities for the intellectual constitution, naturally become repulsive, and provoke opposition rather than incite to a cheerful, productive industry. Mental aliment taken thus, without any call from the mental appetite, is likely to be digested imperfectly or not at all, and consequently to minister little to constitutional beauty, vigor, or elasticity. It is *bolted* under a painful sense of necessity or duty, in a paroxysm of resolution or despair, like nauseous drugs, or like the unpalatable diet prescribed to dyspeptics by Dr. Alcott or Mr. Graham, rather than re-

ceived with gusto and gladness like the delicious morsels of the confectioner or the ripe fruits of early autumn, which every organ concerned seizes with avidity and caresses lovingly, prolonging the satisfaction as far as pleasure so fleeting can be induced to remain. It is an inevitable result that intellectual objects thus prosecuted under external pressure, without inward excitement or vocation, will become not only insipid, but distasteful; and whenever the disgust shall grow to be stronger than reverence for parental authority, and that sentiment of self-respect and shame which is commonly able for a time to exert a restraining influence, may we expect to see the swelling impatience blaze up into a revolt, and emancipate itself from an odious bondage to study with that mingled feeling of triumph and resentment which a "fugitive from labor" may be supposed to have when he finds himself on the safe side of Mason and Dixon's line. It seems to me that study carried on in such a spirit as I have supposed, even though it should continue to be prosecuted with considerable diligence, must obviously and inevitably fail to produce any considerable results. The mind, doomed to work under a species of constraint at problems and for reasons which it will not be at the pains of fully comprehending, usually becomes unelastic, sullen, and skeptical, and no longer discerns or relishes the truths evolved by the processes with which it is employed. Imagination, finding no genial atmosphere, and "out of its element," puts off its wings, and becomes somnolent and sluggish, while the powers of invention remain unproductive and dormant, as if chilled with perpetual winter.

I have described the actual condition of a number of young men by no means deficient in good mental powers, and even well endowed by nature with all the aptitudes requisite for high achievements in scholarship. In the strength of my faith that hardly any intellectual or moral default in young men is irretrievable, I express my conviction that there is no

ground for despair, or even for serious discouragement in these cases, provided only we can persuade the subjects of our solicitude to rise up manfully against the scandalous dictation of routine and accident under which they have hitherto prosecuted their scholastic labors, and resolutely subject their mental ailments to the curative discipline of a wise mental regimen.

It is quite within the competence of sober thought, followed up by manly resolves and efforts, to put the springs of intellectual life a-going once more under a tide of vital influences powerful and permanent. Let the victim of unreflecting apathy or irresolution awaken to self-control, and earnestly contemplate intellectual pursuits in their manifold relations and connections with humanity, and with the social and moral obligations and the destinies of human life, and he will soon be made conscious of new, noble impulses welling up from the depths of a free, aspiring soul, that shall henceforward rejoice in its newly-discovered resources, and assert a spontaneous, irrepressible claim to the high dignity of the fullest mental development, and of the most sedulous mental culture. No longer in bondage to unintelligent, arbitrary routine, and freed from the humiliating discipline inflicted by self-reproach and mortified pride, the mind may be expected to rebound, buoyant with long-suspended spontaneity, conscious anew of appetencies for ingenuous pursuits, and of a liberal curiosity eager to be satisfied with those truths which constitute the sum of human knowledge. and which progress in its every step is ready to reveal.

Before concluding this preliminary Lecture, allow me to call your attention to the deeply interesting relations of the subject under consideration to the *law of habit*. Habit, I need not inform you, is the proclivity and aptitude for any action or method to which we become accustomed. It is the result of a frequent repetition, in the same direction, of any movement of body or mind, and it is of such efficacy that an

action, at first performed with difficulty, by the utmost exertion of our faculties, comes to be done spontaneously, and with as little effort or consciousness as attends respiration or the circulation of the blood. Children have, at their outset in life, *no habits*. The utterance of a single word or syllable costs them much effort, and supposes a multitude of painstaking experiments in exercising the organs of speech, and in imitating the articulate utterances of others. A mature man, on the contrary, lives, and moves, and has his being under the daily and hourly dominion of habit. He is, to use one of the pithy aphorisms in which our vernacular tongue so much delights to announce comprehensive truths, "a bundle of habits," "a creature of habit." All the movements of body and mind become *habitual*, and, with the progress of years, become more and more intensely habitual, till what were at first the most difficult mental efforts and the most elaborate achievements of art, attain to the facility and well-nigh to the unconsciousness of mechanical operations. It can not be doubted that this tendency of our nature is highly beneficent. It greatly diminishes the friction of life by gradually dispensing with the painful outlay of attention and effort, which are indispensable in the incipient stages and endeavors of all progress in knowledge and art, and it offers the most sustaining encouragements to strenuous exertions, in providing that good aspirations and persevering efforts shall grow into virtues and permanent forces under the conservative power of a great constitutional law. We are to remember, however, that habit, though often a beneficent master, is always despotic when once it has established its sway. We are free to choose what habits shall reign over us, but not to reject a dominion eminently legitimate and natural, since it has grown up with us from childhood, and been deliberately invested with supreme authority by the consent and usage of our entire history. In laying the foundations of this powerful omnipresent domination, youth enacts statutes for age, and

the boy is law-giver to the man. If it were desirable, it is yet impossible to reverse this order of events, and transfer from the inexperience and the recklessness of mere boyhood to the discretion of riper years a trust so precious and so deeply interesting to the individual and to the race in all their stages of progress. None, however, can resist or evade this fundamental law which Nature has impressed upon the race, and I am wholly unable to suggest for the consideration of young men, engaged from day to day in fashioning a life-long and even an eternal destiny, a more powerful or a more philosophical motive of conduct than is proposed in the potency and the permanence of this irreversible decree of heaven. What inducements have they to scrutinize their position, and fully to comprehend its liabilities, as well as the great advantages which this law of habit unquestionably affords for the attainment of high intellectual and moral excellence? The middle-aged and the old have comparatively little interest in such an investigation. For them the omnipotent past has already fixed its impress upon the current and all coming time. The intellect has already received its pressure and its hue from opportunities, well or ill improved, long since gone, but still working potently in the character and in the destiny which it was their mission to fashion and control. For the young, the present is all-powerful, and it offers its resources and plastic skill to establish in their behalf, over all the expanse of the future, the dominion of intelligence and virtue. They now preside over the solemn council, in obedience to which intellect and character are to be molded. They are incessantly employed in weaving the web of their own destiny, and every throw of the shuttle draws after it a thread, which may become a clew to guide them through life's labyrinths, or a boding symbol of the dismal catastrophe appointed for all who impiously leave to blind Chance and envious Fate the control of interests which Heaven intrusts to each human being for himself.

Do we ask too much of young men occupying a position of such marvelous influence, where misdirected effort and ignoble sloth alike entail upon the mental and moral character ineffaceable deformities and irretrievable disabilities, when we beseech them to ponder well the paths in which they shall elect to walk; to examine with jealous scrutiny *their reasons* for pursuing the course of life in which they find themselves engaged, and for the maxims or the accidents which really guide them to the exclusion of a juster, sounder philosophy? *Now*, these moving forces and guiding lights may be modified and rearranged at pleasure. All the mind's powers and faculties are now subject to the reason, and susceptible of new impressions—of taking new directions and a new inspiration. They are already beginning to part with this power of self-transformation and control. The sphere of this free action is gradually contracting by the growth of habit, and the mental constitution is constantly tending to a state of fixedness and pertinacious resistance to all ameliorating changes.

We do not borrow these lessons of admonition and warning from divine revelation, but from mental laws universally recognized, and from experience which is verified in the history of every individual of our race. Under the benignant religious economy which offers its remedies and its aids to reformatory efforts in every stage of life, the morals and delinquencies of youth, however great or pernicious, are not irretrievable. For early offenses against our intellectual nature, however, heaven has provided no such antidote, nor has human sagacity ever been able to discover a substitute for those mental habits and aptitudes which a thoughtful, painstaking industry will secure for the young, but which are forfeited absolutely and forever by the indolence that will not toil, and the sottishness that will not think. We do not transcend the sobriety of a measured and cautious phraseology in affirming that the youthful student has proffered to him, in his actual opportunities, once for all, the key of knowl-

edge, and that his position *necessitates* the making of a choice which will open before him a luminous way to the dignity and consolations of the true philosophy, and to the yet higher dignity and consolations of putting forth a beneficent influence in behalf of the interests of humanity, or which shall consign him to a very different career, where the faculties will, indeed, find a spontaneous development without the toil of diligent culture, but such a development as permanently disqualifies the human being for the purest, highest enjoyments and occupations—as degrades the higher and gives supremacy to the lower tastes and aspirations of the soul, and effectually paralyzes the energies intrusted to us for accomplishing the good work which God has placed us upon this earth to perform.

Whoever, then, has been smitten with a laudable ambition to sow the seeds of intelligence in the human mind, to mold its divine capabilities into graceful forms and symmetrical proportions, to nurture its crude energies and give them a salutary direction, does well to remember that the season for sowing is no less important than the soil. He should take his position at the threshold of academic life, and make haste to pour his redeeming, loving counsels into the willing ear of the youthful aspirant for literary culture before it is preoccupied by other less competent advisers—while the feelings are fresh and the heart buoyant.

The larger portion of a scholastic community are, perhaps, likely to be moved by impulses of sufficient strength to overcome any antagonism which the youth of feebler purpose is too often called to encounter on less advantageous terms. Among the better influences which mingle with a literary atmosphere, the unsuspecting neophyte is likely to come under some temptations to embrace fallacious theories of college life, which have descended from the past through no very trustworthy channels, along with other doubtful traditions, and which usually find in each generation of students a

few zealous champions and expounders. This very inconsiderable sect is distinguished chiefly by a most unwarrantable faith in the efficacy of external circumstances. It trustfully confides mental culture and illumination to the genii of academic groves—a set of plastic agencies, latent, indeed, but presumed to be ever active, and to the lights reflected by the intellectual constellation upon which, whenever his eyes are open, the student is compelled to gaze. It deprecates as the student's chief danger the damage done to brilliant genius, and especially to the imagination, by too much devotion to study. Against the injustice of contemporary academic opinion, which is seldom very favorable to their pretensions, these poetical persons make a confident appeal to the future—the predestined theatre of achievements in statesmanship and eloquence, such as in their day may, with some show of reason, lay claim to the honor of inspiration, since they must appear to be the result of an educational process utterly incomprehensible and transcendental. I do not propose an encounter with the doctrines of this class of light-hearted aspirants for literary eminence, but it seems not inappropriate to bestow upon them this passing notice. Even indolence and mental eccentricity acquire a measure of respectability by professing to have a reason for their follies, and the few representatives of the theory adverted to still to be found, I fear, in all literary institutions, contrive to make their proselytes and so to keep up the succession by presenting their crudities to unwary and inexperienced youth in the dignified and pretentious guise of a logical theory.

I propose on another occasion to exhibit some of the philosophical reasons why the student should aspire to the attainment of thorough liberal education.

LECTURE II.

MOTIVES TO THE PROSECUTION OF LIBERAL STUDIES.

Nature and proper Function of Motives.—Treatment of first Principles necessarily Metaphysical.—Arguments from no other Source so luminous and satisfactory.— False Theories adopted by some Students relative to their own Capabilities.—Causes of their Adoption: Indolence; imperfect mastery of elementary Principles.—The Remedy.—Various types of Mind.—Difference between Motives which *do* and which *ought* to control.—The power of Motive not arbitrary.—Men have power to control the Motives that control them.—Selection of the Motive Forces.—They should be pure, permanent, elevating.—Difference between voluntary and involuntary Motives.—Unworthy and inadequate Motives; a desire to escape more laborious Occupations; dread of Disgrace; the gratification of parental Pride; Emulation; Ambition: the two last, however, not to be discarded as purely mischievous.—Ambition distinguishable from Emulation, but liable to the same Objection.—Characteristics of an ambitious College-Student.

In my introductory Lecture I announced, in terms more comprehensive, perhaps, than definite and intelligible, as the intended subject of some further discussion, "the Theory and Practice of Scholastic Life." To illustrate the importance to the student of comprehending the philosophy of his daily occupations, I referred to the pursuits of common laborious life, which, no less than the sciences and more liberal arts, are dependent on certain principles, a knowledge of which is indispensable to their successful prosecution. It is for want of the education and mental activity requisite for the attainment of such humble degrees of theoretical lore that foreigners prove so greatly inferior to our better-instructed native population in all but the lowest employments. Acquaintance with the "theory" of the student's life is no less necessary to the satisfaction than it is to the success of the as-

pirant for intellectual culture. Without such induction into first principles, the business of education becomes a drudgery, repulsive to the tastes of the young, who no longer make much proficiency in the acquisition of knowledge after the mind has lost the support and the alleviation of its own spontaneous sympathies. I also adverted to the great practical importance of an early familiarity with first principles, in anticipation of adverse habits, which speedily interfere with the mind's freedom and ductility, and render impracticable, or, at least, exceedingly difficult and slow, the adoption of any improvement or activity in any new direction or method. I did not allow myself to doubt that my statements and arguments, here repeated in a very summary way, would be received by my intelligent audience as satisfactory and conclusive, and yet I did not think it superfluous to admonish the inexperienced student of the existence in our colleges of an ancient theory, antagonistic to mine, which presses philosophy into the ignoble service of indolence, and offers dissuasives from laborious methodical study, to a certain class of minds so plausible and soothing that they may be in some danger of suspecting repose, and not labor, to be the chief condition of success in college life.

It is the assigned business of the present occasion to suggest for your consideration the motives which invite an ingenuous young man to devote himself to liberal studies, and which, in all the toil and solicitude incident to his chosen career, are ready to minister their unfailing impulses for his support and consolation. With the hope of enhancing the usefulness of this discussion of the true theory of scholastic life, I will venture to occupy a few moments with some preliminary remarks upon the nature and proper functions of motives. In the estimation of an auditory of thoughtful, inquisitive young men, devoted to intellectual pursuits, it will be no disparagement to such remarks that they are essentially metaphysical in their character.

The treatment of first principles, in order to be of any value, and worthy the attention of a student, must always be metaphysical; and it is a reflection upon the real intelligence and manliness of a cultivated mind to anticipate that it may be found to lack the capacity or the taste to deal with those fundamental propositions which are the sources of all just reasoning and all wise theories. I will add that, to a mind really intent on improvement, and willing to rouse itself to the exercise of its highest powers, no arguments are so luminous and satisfactory—none are so full of the germs of practical wisdom and available results as those which, under the name of metaphysics, are often lost upon the multitude, not so much because they are found to be incomprehensible, as because they are decided, without examination, to be so much unmeaning, impertinent jargon, not worth the easy effort of attention which it would take to understand them. I would earnestly premonish those who hear me that they can not admit into the mind a conclusion more essentially false than this, or more fatally pernicious in its influence upon their future career as students and scholars. Never, young gentlemen, never make to yourselves the cowardly concession that you are unequal to the tasks which scientific and philosophical investigations impose upon you. No slander upon your intellectual claims and dignity could be more gratuitous or unjust. Admitting that Nature has bestowed her gifts upon you with only her ordinary liberality, she has yet furnished every sound mind with powers and faculties quite adequate to the solution of all the questions, metaphysical, moral, and scientific, which a course of collegiate study is likely to suggest. To affirm of a mind that it is incapable of understanding any proposition upon which it has opportunity to bestow a careful investigation, is to pronounce that mind imbecile or insane, or to declare that proposition illogical or false.

To discover new truths, or to originate improved methods

for the elucidation or application of truths already known, by efforts of high analysis or subtile combinations, is conceded to only a few rare intellects, which shine forth upon the world at the rate of hardly two or three in a generation. To comprehend the truth already divulged, and the method elaborated and made luminous to our hand by others, is only to exercise a function common to all sane minds. Such minds do, in virtue of their constitution and original gifts, possess aptitudes for ascertaining and understanding truth. Between them and all truth there are natural affinities, as really as such relations exist between the organs of digestion and wholesome food. As inability to receive nutritious edibles is to be taken as evidence of bodily infirmity or of disease, so incapacity to learn and comprehend the truths concerned in scientific and philosophical studies demonstrates an abnormal condition of the intellect, which, whether it verges more toward fatuity or lunacy, must be treated as an exception to a general law. I trust I shall not be regarded as uttering a paradox in place of sober convictions which observation and experience have wrought in my own mind, for there is really no fact connected with intellectual culture in regard to which I am more thoroughly satisfied. A number of students, I am quite aware, embrace a very different theory in regard to their own capabilities. They have had the voluntary humility to conclude that Nature has denied them the intellectual attributes requisite to the successful prosecution of certain branches of study embraced in every academic course, and, in a spirit of dutiful obedience to so high a behest, they give up the conflict with their *invita Minerva* with a yielding acquiescence so ready and even forward, that we are liable to mistake it sometimes for inordinate complacency. Such cases, when they really involve any serious difficulty, are explicable in one of two ways. The inability is the product, not the cause of this humiliating conclusion, and only becomes incurable in alliance with the indolence which dis-

couragement and irresolution very soon engender; or it has resulted from the neglect or the imperfect mastery of elementary principles, which hold to the unmanageable problems that now overwhelm the fainting spirit the relation of indispensable, producing antecedents. A patient, thorough revision of early studies never fails to relax the noose, and, at the expense of some manly exertion, gives a good deliverance from one of the most stifling suspicions that can obtain a place in the mind of an ingenuous young man—the suspicion that Nature, in the paucity of her gifts, has predestined him to be, at least in some of the phases of his mental development, an irretrievable dunce. It is not intended, in what is here put forth, to call in question the well-established fact that there are great diversities in intellectual capability and tastes. In one type of mind, imagination; in another, memory; in a third, taste is the most noticeable peculiarity; and the predominance of either of these is favorable to success in the prosecution of its congenial branch of study, and may become the basis of a special predilection as well as of special distinction.

In this admission, however, there is nothing inconsistent with the general principle here inculcated, that every sound mind, whatever be its predominant characterizing faculty, has that capacity which distinguishes man as man, and makes him a rational being, and not a brute—the faculty of perceiving and understanding truth—all truth, whether scientific, or moral, or historical.

Let us now return from this digression, which has, at least, the merit of being eminently practical in its suggestions, and of harmonizing perfectly with our main object. You will have been better prepared, by this brief interruption, to receive the few remarks in which I proposed to indulge upon the nature and proper function of motives, in so far as they are concerned in the pursuits and the proficiency of the student.

All incentives to activity and industry, whether internal

or from without, are motives, but our concern lies rather with those which should direct an upright mind in the prosecution of a scholastic career, than with the impulses and accidents which may actually constitute its moving forces. It will occur, on a slight degree of reflection, that here is a very sufficient ground for distinction, and that it suggests to the student a classification of motives not only very remarkable in itself, but very worthy of being heeded in his pursuits. On philosophical no less than on moral grounds, it is an instructive as well as a deeply-interesting occupation to compare the motives which actually control us with those which have a natural claim to this supremacy. Such a habit of inquisitive introspection early established contains the germ of all improvements, and offers the surest pledge of excellence. It is the teaching of a shallow mental philosophy that the power of motive is arbitrary, and that the mind spontaneously yields to the strongest.

On all moral questions, at least, abundant experience demonstrates the unsoundness of such a dogma. We are always surrounded with human beings, who, for indulgences confessedly the lowest and the most worthless, are content to sacrifice interests felt and acknowledged by themselves to possess the highest dignity and importance. These men are entirely competent to control the motives that control them, and to submit their lives to the governance of a better moral dynasty, or else they must stand acquitted of all dishonor, as well as guilt, in the eye of reason no less than of righteousness. The laws of our nature indulge us with an option in regard to the moving forces to which we intrust our moral destiny, and the complexion of that destiny will find its development in the wisdom or folly that presides over that momentous choice. To affirm that the motives which preside over our scholastic career are equally controlling in impressing a fixed character upon the intellect, might savor of exaggeration, but it is quite within the limits of moderation and

truth to assign to them a high predominating influence, not to be overlooked in a philosophical estimate of the conditions most favorable to intellectual improvement, nor to be practically neglected without incurring consequences highly pernicious, if not fatal to all reasonable hopes of success.

The youthful votary of intellectual pursuits has this advantage in the selection of moving forces to which his occupations shall be subjected, that he has little occasion to provide against the disturbing influence of the passions, which constitute elements of the greatest difficulty in the formation of moral character. There is, indeed, an ethical side to the scholastic question, but as I propose to treat the subject in its intellectual aspects only, I shall not dwell upon moral considerations except in the single point of view in which they assume the character of philosophical arguments, and so become available as motives or as means for the promotion of mental improvement.

It is of the highest import to the student who aspires to the best mental developments and culture, that he puts himself, at the outset, in communication with motives the most pure and elevating, and such as are, at the same time, permanent in their operation. I have already vindicated his entire freedom of choice, and his unrestricted power to place himself under such motive influences as his own judgment shall approve. In default, however, of this voluntary exercise of his own discretion, he will find that surrounding circumstances or sheer accident have supplied the deficiency, and that he is already in motion, though little suspecting, it may be, the agencies to which he is indebted for overcoming his tendencies to congenial repose.

The characteristic difference between the motives which a thoughtful man voluntarily chooses to rule over him, and those which, in the absence of such a choice, volunteer to install themselves as rulers, resides in the fact that the former operate chiefly by attraction, the latter mostly by impulsion;

the first exciting and quickening, the other forcing and stunning the mind's energies. The first is a vitalizing process, which imparts to the mind new vigor and capabilities analogous to the power which the body derives from wholesome food and exercise. The other likewise produces motion, but its force is mostly exhausted in overcoming the *vis inertiæ*, and, acting wholly from without, has no power to correct any inherent tendencies to indolence and inactivity.

Suppose a young man to enter college with no definite object or stirring ambition beyond the desire of effecting an escape from more laborious occupations, or of postponing for some time longer his yet doubtful choice of the business or profession which is to employ his riper years, and you are very likely to find in him a palpable illustration of the metaphysical doctrine we are just now discussing. To him the force of institutional laws, and the cogent demands of the recitation-room, will probably become chief incitements to activity. A laudable self-respect, which shrinks from the neglect or violation of laws and usages, which he has given a tacit pledge to observe — a not unmanly pride which relishes discomfiture in the presence of classmates somewhat less than it does the labor of preparation, are, perhaps, the highest principles of action which can be expected in the circumstances supposed. These, it will be observed, do not propose excellence, but impunity, as the chief object of pursuit. They demand no forecast, no reference to remote or general interests, however urgent or weighty. To shun petty evils, that mingle a measure of discomfort with the satisfaction of the next dinner, or dash the evening's hilarity with a slight mortification, or disturb the night's repose with some faint whispers of self-reproach—this becomes the habitual and only incitement to mental activity, and it may suffice to keep the mind from absolute stagnation so long as the dread of shame is stronger than the dislike for study. As, however, the operation of unworthy motives always tends to enfeeble and

blunt the sensibility on which they act, the controlling influence soon passes over from the less to the more humiliating of these conflicting alternatives, and the sentiment of self-respect declines to a point where the largest amount of shame which indolence can inflict is esteemed more tolerable than the smallest amount of intellectual toil which will save the falling spirit from the pity or the ridicule of his companions. In this utter failure of the only motives which our supposition embraces, mental activity declines to its minimum, and the victim of our metaphysical experiment is left a mere *caput mortuum*, which can only be reanimated with intellectual life by the breath of a loftier inspiration.

If, in place of the utter destitution of decided impulses toward liberal studies which characterizes the case we now dismiss from our consideration, the student comes from the lower schools, and from the bosom of an affectionate family, animated with a desire so to perform his newly-assumed duties as may satisfy parental pride and home expectations, it will be readily admitted that, in this tangible and positive principle of action, he asserts the dignity of an independent choice, and repels the tyranny which, as we have seen, circumstances never fail to exercise over those who lack the wisdom and manliness needful to self-government. Such a motive to intellectual efforts commands our respect from the amiable sentiments from which it springs, and it has a fair prospect of finding a good degree of permanence and strength in the strength and permanence of the affections in which it has its origin and support. It is to be observed, however, that the impulses which produce, and the satisfactions that attend mental efforts made on such grounds, have no natural or philosophical connection with science and literature—none whatever with the intellectual culture and discipline which, in every enlightened course of education, the study of these is designed to promote. The filial sentiment acting in this direction is rather a moral than an intellectual force, and it

perhaps partakes yet more largely of the nature of an instinct. It is not adapted to awaken in the mind the love of knowledge, or to excite enthusiasm in the pursuits of science and letters. Aspiring solely to satisfy the demands of parental affection, its highest aims are achieved when that object is reached. Now a little experience and observation will convince the most incredulous that it is no very high standard of attainment—no very difficult achievement in the strife of intellect, that a father's partiality and a mother's love are wont to prescribe for a darling son. In the large majority of cases, almost any degree of indolence and ignorance is found compatible with a transcendent home-reputation, and the dunce of the college is installed by acclamation the oracle of the fireside. It is no unnatural result of working on such an insufficient basis that astute diplomacy and plausible rhetorical statements are resorted to, in preference to hard study, as the means of quieting parental solicitudes, and, provided this point of satisfaction is actually attained, the motive in question, as it is found to exist in some minds, is also satisfied. It is the common besetment of all low incitements to mental labor that, acting exclusively *ab extra*, they open no sources of internal power—they excite no inward craving after knowledge—develop in the mind itself no inspiring consciousness of a vocation to search out and to know the manifold truths with which God has peopled the teeming universe of matter and of mind.

A far more effective principle of action, though perhaps of a more questionable morality, does that student adopt who aims, not at excellence in the abstract, but to excel his fellows in the race of improvement. In the permanence of its influence, in intensity, and in restless vigilance and activity, I incline to regard emulation as the most reliable of that entire class of motives which, because they possess no affinities for either the subjects or objects with which education is concerned, and rather *impel* the mind by a species of force ab-

horrent to its instincts, than attract it onward by the promise of growth and of revelations congenial to its awakened curiosity, I have denominated unphilosophical. In not a few instances that have fallen under our observation, very respectable scholarship has been attained, the apparent result of aspirations which sought their highest gratification in the triumph over rivals, and in the applauses of the scholastic community. A motive which, it must be confessed, is in its nature neither philosophical nor moral, which is sadly defective in comprehensiveness, and in all general philanthrophy, is often found sufficient, by the constancy and intensity of the stimulus which administers, to sustain, through a series of years, an incessant mental activity. Incidentally, too, in the absence of other guides and safeguards, and as the fruit of constant occupation and industrious habits, it sometimes performs the yet higher function of exercising a conservative guardianship over the moral character.

In view of these eminent services actually rendered both to scholarship and good morals, I have never been able to sympathize with the efforts which have been made, mostly on theoretical grounds, to discourage and discard emulation as an influence purely mischievous, and not to be tolerated in institutions of learning. It is unquestionably the duty and the interest of the student to prosecute his scholastic labors, no less than to conduct his life, on grounds most favorable to a high development of his mental and moral capabilities. To the same results should the teacher's co-operative efforts and counsels be directed ; but we are bound to remember, as the conclusion which all experience inculcates, that the agency of the pupil, and not that of the teacher, is wont to control in this latent and preliminary adjustment of the springs of mental activity. That young man is in precisely the best position for intellectual improvement who is most strongly urged on by the purest, highest motives ; and he is in precisely the worst position who, in the absence of all strong

impulses, internal or from without, and conscious of no vocation, abandons himself to the ministry of circumstances, the *experimentum crucis* of whatever of skill, invention, patience, and other graces may be found in the instructor. Unquestionably we should choose, if the option were allowed us, to conciliate for such a case of mental prostration the reviving, invigorating influences of the purest and highest motives. I think, too, we should rejoice at the symptoms of returning animation produced by causes and methods of treatment less approved, and that we should be thankful even for the accident, or the most questionable nostrum, that should become our auxiliary in the accomplishment of such an amelioration. It is of the highest importance, and the first thing to be attempted, that by some means we get the becalmed, stranded craft in motion. Once afloat, it may, perchance, be conducted where we list, and so be wafted on to the accomplishment of its high adventure by healthful or even heavenly gales.

Without dwelling farther upon the moral quality of emulation, I will add, what has probably occurred to you already, that it has no special inherent aptitudes as a motive to intellectual pursuits. It generates no love of knowledge—no genial appetencies for what is beautiful, and harmonious, and true in the vast, fruitful field of research, and thought, and spiritual enjoyment, which education, in its best sense, stands pledged to open to the expanding soul. It is even more at home, and operates with more intensity and directness upon the speed of a foot-race or the muscle of a wrestling ring, than it does in stimulating the mind in its researches, or in its processes of reasoning.

Ambition, which is very distinguishable from emulation, and should, I think, be regarded a more respectable, if not a more effective motive to mental exertion, is yet liable to every one of the objections which have just been enumerated. It has the advantage of a broader horizon, and of courting dis-

tinctions under such conditions as imply no superiority that may awaken a pang of regret or provoke an envious emotion in the bosom of associates in the race of mental improvement, but it is yet less favorable than emulation to thorough and symmetrical culture. It is wont to be impatient in its aspirations, to outgrow and slight the necessary conditions of all eminent success in scholastic pursuits. It is prone to strike out into some eccentric course, to indulge a silly favoritism in reference to branches of study deemed most popular or best suited to some imaginary specialty of mental structure, or to the professional pursuits or public objects to which the life is in purpose devoted. The result of all this is a one-sided culture and an ill-balanced intellect.

Students in college who are denominated ambitious, in the sense here set forth, are apt to be characterized by a certain magnificence of mental bearing not very practical nor very teachable. The magnitude of their plans and the exorbitance of their expectations have a tendency to awaken in them a sentiment of rather arrogant indifference for the very unpretending pursuits of the student's daily life. A taste is generated which rejoices more in solving massive problems in statesmanship and polemics than in projectiles or Greek. Rapid growth and early maturity are chiefly desiderated. Glowing eloquence and an imposing style of composition, because they are regarded as indispensable to a brilliant public career, are assiduously cultivated in debating clubs and by miscellaneous reading, in forgetfulness of the fundamental law which denies such gifts as these to mere desultory application and *per saltum* efforts.

Our next Lecture shall be devoted to the consideration of some more healthful and affluent sources of intellectual improvement.

LECTURE III.

PROPER INCENTIVES TO HIGH INTELLECTUAL ATTAINMENTS.

Difficulties in the Student's Career not greater than they should be.—A Mind not Insane or Imbecile is competent to overcome them.—Analogy between the Cultivation of the Mental and the Moral Powers.—The Dictates of Conscience.—Proper Incentives to a thorough Education must fulfill two indispensable Conditions: Congeniality to the Mind and Permanency in their Influence.—A Desire to develop and cultivate the Intellect.—The Connection of the *Motive* with the *End* of Intellectual Pursuits.—On this Principle, the *attempt* to learn is itself Success, and every Obstacle overcome is a Triumph.—The Student is preparing not only for Temporal Enjoyments, but for the Cycles of Eternal Being.—The Mental no less than the Moral Character receives ineffaceable Impressions in the present Life.—Curiosity as a Motive.—Its Function analogous to that of the Appetite.—Its Suggestions always to be heeded.—Difference in this Respect between a Wise Man and a Fool.—Curiosity as tending to produce an earnest love of Truth for its own Sake.—Mental Habitudes of Newton and of Washington.—Admonitory Caution.

I WILL presume, young gentlemen, that you retain some recollection of the preliminary remarks with which I introduced my last Lecture. Anticipating the necessity of employing terms and methods of exposition which might awaken apprehension in some minds cherishing an instinctive horror of any the slightest savor of abstraction, I thought it well to detain you a few moments in order to expose the true character of a prejudice at once so unreasonable and so pernicious. I am sure that I succeeded in convincing all who listened attentively, that there is no obstacle to the successful prosecution of the student's objects more common or more really contemptible than the tacit conclusion before which so many hearts grow faint, that there are studies, no matter whether

physical, metaphysical, or scientific, at the advent of which ordinary genius may indulge misgivings, and even shun the conflict without just reproach or shame. In following me in the subsequent discussion, each earnest listener became satisfied, I trust, of what such seekers after knowledge will always find, that in every branch of study embraced in the academic course, the difficulties which beset the student's career are not more or greater than they should be, in order to due mental exertion and discipline, not greater than yield readily to patient, intelligent endeavor, and that any mind, with the ordinary outfit of faculties neither imbecile nor insane, is competent to the mastery of all the problems which our curriculum of liberal study imposes upon it.

I inculcated as of fundamental importance that, in addition to a fit elementary preparation, the aspirant for intellectual culture should come to his chosen work under the auspices of manly aims and efficient impulses. I endeavored to exhibit the insufficiency of some of the motives, and the bad working of others, under whose dormant influences a number of young men are engaged, with various degrees of success, in attempting to discharge the grave, far-reaching duties of their actual position. What we have found most reason to condemn in the motive principles which have already passed under review, is their want of inherent adaptation to act upon the intellectual nature of man. Besides being partial and inconstant in their operation, they act upon the mind as an external, gross agency, impelling and coercing rather than vitalizing and invigorating its dormant, untrained energies, and drawing them into the sphere of manifold attractions and delights where spontaneity and inspiration hold their sway. We now proceed to consider some of those genial influences, deemed by us to be more fit and potent incentives for the student who aspires to accomplish an honorable career, and covets the dignity and the efficiency of being guided by his own enlightened principles.

Were we called upon to furnish maxims adapted to the wants of a young man earnestly intent on the most perfect development and culture of his moral instead of his intellectual nature, we certainly should not hesitate to announce to him, as a fundamental principle, a scrupulous and universal obedience to enlightened conscience. Every part of his conduct, every act of his outward life, must recognize this supreme authority—must satisfy, and must aim to satisfy, the demand of this inward, all-potent monitor. In so far as we were successful in the inculcation of these first principles, should we confidently predict a rapid advancement in virtue and a vigorous manifestation of the moral faculty. "Obey the holy authority—satisfy the natural wants of conscience," should be our comprehensive formula to guide the inquirer to the highest moral achievements, and, with no less certainty, to the highest moral power. This, or some thing equivalent to this, would be the prescription of every intelligent, upright moralist; and every intelligent inquirer after the way of duty would accord unhesitating assent to the soundness of this advice. It is by no means certain, however, that he would give heed to it beyond such acknowledgments. It is even probable that he would set about the formation of virtuous habits and virtuous principles on some other theory. He would very likely take for his standard of morals the principles and the conduct of those with whom he associates most intimately. Or, coveting popular favor, he would allow the maxims and customs most prevalent in the community to impose law upon him. If he more desired the reputation of exalted virtues, then his effort would probably take a special direction, and he would only be satisfied when the splendor of his own performances should make him conspicuous above the multitude, or even above all competitors in this goodly race of Pharisaism.

Now, whatever may be the success of these experiments —and it would be easy to modify the form of such attempts

indefinitely—it will be true of them all, that, conducted on such principles, they can have no power or tendency to elevate or strengthen the moral principles. The outward life may be improved to a degree of excellency and renown that shall provoke envy or emulation. A high reputation may be won, and all the conditions of an external morality be satisfied. Still, the problem with which we started lacks solution. Conscience has not once been taken into the account in all these manifold experiments. The development and culture of the moral nature really has not been the aim of any one of so many efforts, nor has it been directly advanced in all of this strenuous endeavor to secure the outward advantages of virtue by the manifestation of so many of its imposing forms. It is even probable that the moral sense has been enfeebled, and that the moral character has actually deteriorated by this homage to worldly motives, and this corrupting dominancy of worldly policy.

Without claiming for the analogy here developed an unrestricted application to the subject now under consideration, I must yet be allowed to think that the intellectual question finds here a very palpable and instructive illustration. As, in the moral experiment, reforms conducted on principles which can not aspire to the claim of being either just or virtuous, produce valuable amelioration, so the maxims and motives which we have condemned as having no natural affinity with the intellectual wants, and as being, on that account, utterly incapable of reaching the highest ends of liberal education, do nevertheless, in the absence of better auspices, perform a useful though inferior function.

In order to their efficiency, our incitements to the prosecution of a course of liberal studies stand pledged to the fulfillment of two indispensable conditions. They must be *congenial with the mind itself*, and they must be *permanent in their influence*. Such a motive is *a desire to develop and cultivate the intellectual nature*.

You will recollect that ambition, emulation, respect for parents, dread of shame or of penalties, do not propose intellectual development as an end, but only as the *means* of securing other ends—power, praise, superiority, impunity. The intellectual accomplishment is thus degraded into an instrument for the gratification of appetites and desires, which a higher intelligence ever deems it wise to restrain rather than indulge. In conceding to mental culture the dignity of an ultimate and sufficient *end*, to which all other utilities are to be esteemed as mere accidents of very secondary import, we place the whole intellectual movement in a higher position, fortified with all possible securities against discomfiture, and furnished with the best guarantees of ultimate success. Conducted on any lower principle, the enterprise must needs thrive or languish with the varying force of the motive power, and must utterly fail whenever the ambition, or the emulation, or the filial reverence shall have exhausted their energies. This immediate, philosophical connection of the motive with the end of our mental occupation, offers the additional advantage of insuring a measure of success to every endeavor after mental improvement. When the culture is sought as the means of gratifying pride, or ambition, or avarice, the educational enterprise is in some measure exposed to all the vicissitudes of the interests which it aims to subserve. As pride, and ambition, and avarice are usually disappointed in their aims, their degraded auxiliary shares the same fortunes. Rescued from this ignominious servitude, each intellectual effort must be crowned with success, because each contributes something to the amount of intellectual strength and resources. The desire which prompted the effort receives its proper gratification, and so acquires perpetually new vigor from sources independent of all extraneous or accidental causes. In the race of emulation or ambition, the inferior or the less prepared mind is doomed to endless disappointments, just because it works on a principle as un-

equal and variable as the mental powers and activities of the multitude whom chance has made the partners or the spectators of its toil. Working on the higher and the sounder principle, disappointment and failure are clearly impossible, since each attempt to learn and to know is so much success precisely of the kind, though, perhaps, not in the degree, desired. In such a progress, the motive to labor, which is congenial with the mind, and wells up spontaneously from its native depths, grows strong, and is made fresh and vital by exercise. Each obstacle overcome is a triumph; each advancing step measures so much ground won from the domain of ignorance, and made tributary henceforward to intellectual power and aggrandizement.

Without dwelling farther upon this aspect of the subject, I would offer a brief suggestion in regard to the essential importance and dignity of the intellectual culture. A great deal of pedantry has no doubt been put forth on this subject, and a great many sage and truthful sentiments have sunk, in the estimation of unthinking minds, to the degradation and the inefficiency of trite commonplaces, for no other reason than because their intrinsic, inexhaustible importance has exalted them to the dignity of oft-reiterated axioms. It can never be impertinent, however, to remind an assemblage of youthful students that their daily and nightly toils, often wearisome and sometimes irksome, are actually, though slowly and imperceptibly, working out results the highest and the noblest to which uninspired humanity can attain—are molding into symmetry, and efficiency, and great aptitudes not only the most excellent and the most dignified portion of our complex nature, but the one element of that nature of which excellence and dignity can be predicated; that they are opening for the present, and endowing for the future, sources of pure, inexhaustible satisfactions and employments, congenial with the soul's vital, enduring appetencies, and most refreshing in all its possible modes and times; that they are train-

ing the mind for the conflicts of opinion and of human affairs —for the achievements of science and art—for the pleasures and the performances of literary leisure or literary toil; and more than all, and comprehending all, to be the receptacle and the dwelling-place of the sublime truths which Nature yields up to patient investigation, and of the holy revelations which Nature's God has given forth through his word and by his glorious Son—all, all to be the mind's own treasure and swelling joy—to be the subjects of its future meditations, the elements of profounder analyses and higher combinations, and, if Religion be conciliated as the handmaid and sanctifier of literary toil, to become themes for praise and thanksgiving—incitements to adoring wonder and spiritual worship.

I do not regard myself as using a theological, but a purely and strictly philosophical argument when I add, as a mighty auxiliary to the considerations just now suggested, that the student, in laboring for the invigoration, and enlargement, and illumination of the mind, and for its endowment with inexhaustible resources for enjoyment and activity, is not providing merely for temporal exigencies and satisfactions. He is engaged in the immeasurably more important work of furnishing his immortal nature with the vigor and the grasp, the appliances and the capabilities, the insight and the momentum with which it shall be ushered into its ultimate state, and fulfill the functions and the endless cycles of eternal being.

It is a conclusion suggested by reason and by all sound analogies, that the mental character, no less than the moral, receives its fixed cast and ineffaceable impression here—that the present life is essentially a probation for the intellectual nature as truly as it is for the moral. Admitting the mind's immortality of existence and activity, and taking into account the familiar phenomena attendant on the different stages of its development, it seems to me not only probable, but little

less than demonstrably true, that its earthly career and training holds to its endless life hereafter much the same relation which the forming period of childhood and youth sustains to subsequent years. As negligent early training finds no remedy in the endeavors of after years, when the mind's susceptibilities are blunted, and its yielding, plastic nature is imprisoned in the iron stabilities of immutable habit, so the mental infirmities and crudities which survive the opportunities of our earthly career can not calculate, so far as we have any ground either of hope or conjecture, upon remedial provisions and meliorations in the world to come. It ought not, perhaps, to be expected that the motive for diligent, painstaking mental culture which these considerations suggest will exert its legitimate authority over the larger number of minds; but whoever will commune thoughtfully and reverently with so high an argument, must, I am sure, become conscious of an incentive to intellectual activity more potent than this world's fading interests can inspire—an incentive that shall preside over all his benignant opportunities and precious hours—that shall invest with dignity, and even with sanctity, the entire scholastic life, and impart to such advances after mental discipline as even the humblest capacity is capable of achieving, an inappreciable value which shall a thousand times outweigh the ills imposed by study or by poverty—that shall appease all the solicitudes which in so many forms and degrees beset the student's career, and shall arouse an essential manliness to overawe the illusions, and allurements, and base appetites and passions which, under lower auspices, so often corrupt and enslave.

There would have been a philosophical propriety in giving to *Curiosity* the precedence of order in discussing the motives to scholastic toils, but I preferred such an arrangement as might incidentally and at the outset suggest the proper objects and ends of education, as well as the incentives most adapted to urge the student on to mental achievements.

Curiosity fulfills in the business of education a function not unlike that of the appetite in its relation to bodily vigor and health. The natural craving for food has no conscious reference to the health or strength of the physical man, but finds its utmost satisfaction in the aliment by which these are produced and sustained. Curiosity likewise, which may be regarded as the mind's appetite for its proper nutriment, takes no thought for the mental growth and discipline to which it contributes so powerfully, but is wholly occupied with the novelties and with the quest that constitutes the real instruments and media concerned in intellectual improvement. This is eminently a natural and congenial motive to scholastic effort. An original, inborn element of the mind's constitution, it operates even before the dawn of reason, and grows in strength and activity with every new degree of intellectual development. Under any judicious system of mental culture, curiosity may be relied on as a stable influence little exposed to disturbing interference from without, and never liable to become inert or exhausted, except in the most besotted minds, in which essential original deficiencies have been aggravated by indolence and vice into positive organic malformations. I know not that a lesson of higher practical value can be inculcated upon the student than finds expression in earnest admonitions to give the fullest heed to the suggestions of curiosity—that he cultivate it sedulously, and follow it joyfully—that, in restraining it from trifles, he never hastily proscribe as a trifle the most insignificant fact that may lead to the disclosure of a law—that he lovingly invoke and never harshly repress the inquisitive spirit that looks for gold and pearls in all that shines, and finds mysteries or prodigies where stupid dullness only stares upon inanity. In fine, that he cherish and obey this wakeful, most suggestive Protean divinity, in full confidence that he will thus most effectively multiply the sources and the satisfactions of mental improvement—that thus he may, at the same time, both aug-

ment the momentum and lessen the friction of intellectual exertion. We possess sufficient data for explaining very satisfactorily the difference between a wise man and a fool when we know that the one not only has the organ of curiosity well developed, but has labored diligently for its development as one of the secrets of intellectual power—that he has walked abroad from his youth with open eyes and ears, inquisitive and vivacious, ever eager to investigate and to comprehend what in the world of mind and of matter is offered to his notice ; while the other, with all the apathy of a graven image, has moved on with his generation, blind and deaf in the midst of phenomena rife with the treasures of all terrestrial and heavenly wisdom.

I think we are wont to denominate as curiosity the restless appetency for novelty and discovery which are always observable in the young, when possessed of good natural endowments, rather than the no less intense eagerness that stimulates the maturer man in similar pursuits. I think, too, there may be just ground for this distinction, and that the now undisciplined impulse, without losing any of its vigor, does, at least in many instances, subside into the sobrieties of a permanent, cultivated, circumspect, controlling love of truth. This, I apprehend, is the natural progress of the mind, and that the lower motive, or perhaps we should say, the same motive in its less perfect form, has a spontaneous tendency towards a higher type when what was special and untutored in its more juvenile efforts is merged in their better final development.

Of a human mind which has attained to the state where an earnest love of truth has become the habitual ruling impulse, we can not affirm less than that education has fully achieved its highest object in such a consummation. It has fairly introduced the intellect upon an endless career, under an attracting force at once powerful, congenial, and inexhaustible. In searching for the truths which it loves, and

in communing with them, the mind will henceforward enjoy all possible alleviations of toil, and command the highest sources of satisfaction and growth. It is a mighty and a pregnant discovery never fully and consciously recognized till the mind has reached that point in its progress when knowledge becomes wisdom, that the laws and the facts which, whatever be the character and special direction of our studies and investigations, it is their one rational object to ascertain and disclose, are realities—are truths to which the Supreme Intelligence gives expression in all the phases of things and of history.

Regarded in this light, which some reflection will satisfy any thoughtful mind is the only just light, the pursuits of science and literature assume a deeply interesting and even a holy character, which adds immeasurably to their efficacy both as attractive motives, and as the media and instruments of intellectual enlargement and discipline. Such a recognition of the real dignity and the sublime relations which belong to the proper objects of the student's occupations, can not fail of inspiring him with a high reverence for all truth, and of guarding him against the disturbing interference of those passions and prejudices which, upon many, perhaps upon most minds, exert an unsuspected but most pernicious influence, fatally obstructive of the highest development and power. Under the favorable conditions we have supposed —above all other conditions—under the benignant auspices of this holy reverence for truth, intellectual occupations speedily impress upon the mind a peculiar character of serenity and sobriety, quicken and refine the powers of perception and discrimination into the delicacy and spontaneity of an original taste, and so augment the grasp, the vigor, the astuteness, and the vivacity of the reasoning faculties, that their evolutions more resemble the automatic decisions of instinct and intuition than ordinary processes of ratiocination.

Such, as it seems to me, must have been the mental hab-

itudes of Newton, formed chiefly in scientific investigations, but found equally effective and unerring when employed in the solution of the profoundest questions of morals, theology, and public affairs. Such, as I always imagine, was the intellectual character as well as training of Washington, whose serene wisdom gave forth those simple authoritative oracles which were able to calm the passions and shape the destiny of an unformed nation, rendered turbulent and chaotic by the endless discussions and clashing theories of its profound statesmen and brilliant orators.

I have here indicated a standard of mental capacity and culture, which is not, indeed, to be held up as fully attainable by all, but which may, I think, be judiciously recommended to young men aspiring to excellence as a noble ideal, to be contemplated hopefully and reverently, approachable proximately, and by different grades of intellect, in such degrees as shall very accurately measure their success and progress in mental education. This conception of a well-ordered, well-furnished intellect, which very correctly describes my highest idea of a true philosopher and sage, must be the result of a course of training and self-culture conducted on an enlightened theory and under favorable auspices. As the most hopeful means for securing this extraordinary degree of mental symmetry, completeness, and efficiency, I may refer to suggestions already made, and to some others which I may have occasion to propose.

One practical admonition, however, I here subjoin. Of that class of students best endowed with the capacities and aspirations which might raise them into this exalted sphere of intellectual superiority, a few of the most highly gifted exclude themselves from the waiting honor by prematurely letting in upon the mind such exciting, absorbing influences as necessarily disturb the balance and harmonious play of its ductile capabilities, and just at this most critical period interfere rudely and irretrievably with its symmetrical develop-

ment. An ardent, enthusiastic temperament, very favorable and helpful to the highest excellence while its quickening influence is diffused, and gives character and momentum to the entire of the intellectual movements, when long concentrated upon a single subject, and shut up to the task of vitalizing and emblazoning some favorite single idea, often develops an excrescence and a deformity, and gives a bad prominence to one bloated feature of the mind by exhausting upon it all the healthful energies of the system.

It sometimes happens that a young man incurs evils as grievous by wasting the generous enthusiasm of his nature on some transient, if not trivial excitement, which he adopts, and represents in the midst of his own little public or of the scholastic community with the most disinterested zeal, and with abounding sympathies that fully occupy his spare hours, and give premature exercise to his budding logic and eloquence. There is a certain eclat in being the precocious patron of questions that agitate senates and stir the heart of a nation. No wonder if some years of such stimulating occupation leave their ineffaceable vestiges upon a plastic nature still in the gristle. The result is usually a one-sided development that no subsequent training ever corrects. Accustomed too early to act under the strong stimulants which party spirit and party strife know how to supply, the mind gradually loses its power to act with energy in any other direction, or except under such excitements as necessitate exaggerated action. All this exorbitance becomes habitual—grows to be a law and a despotism to which the mind thenceforward is in bondage.

The serene majesty of truth—the calm processes of reasoning exalted into unconscious intuitions—the dominant, clear intelligence which deserves the name of wisdom, are never reached by a mind once thoroughly infected with such a mania. Nothing is congenial to it, or has much power to move it, which can not gratify the predominant appetite for emotion or polemics. The blunder of the boy becomes the

inheritance of the man, whose perverted intellect at length scarcely recognizes the distinctions of true and false, and comes to feel that one has about as fair claims as the other to a hearing, provided only it has an ingenious showing of argument or sentiment for its commendation. Our suggestions seek to inculcate the practical lesson, that at the forming period when the sensation and emotional nature is always more fully developed than the intellectual, and is very liable to be provoked into exorbitant action, the student should avoid occasions that are likely to exaggerate this tendency into an habitual, predominant mental force. He will thus guard himself against a partial, one-sided culture, and preserve this precious motive power unwasted and uncorrupted to augment the intellectual efficiency of riper years.

LECTURE IV.

DEVELOPMENT AND DISCIPLINE OF THE MENTAL FACULTIES.

Retrospect of the preceding Suggestions.—Claims of Patriotism and of Religion.—What is Education?—Analogies from physical Training, Labor, Rest, Recreation, Diet, Dress, general Symmetry.—Distortion and Malformation.—Some Faculties of the Mind invigorated at the expense of others.—Illustrations.—Course of Study should be comprehensive, well selected, and well proportioned.—It is the mental Effort, and not the Knowledge, attained that disciplines the Mind.—Illustrations.—Shallow but common Argument against the pursuit of literary Studies.—Grievous Mistakes into which Students fall from not appreciating the true Idea of Education.—The Mischief enhanced by the example of showy Accomplishments.—The Course of Studies pursued in American Colleges.—The Result of protracted Experiments in Education, and the best System ever devised for the Development and Discipline of the Mind.

In my last Lecture I called your attention to several considerations explaining and enforcing the motives best adapted by their nature, as well as by their strength, to sustain the student in his scholastic career. The importance and essential dignity of mental culture, as the elevation of man's higher nature, and as an indispensable preparation not only for the higher duties of life, but probably, also, for the profoundly interesting exigencies of the endless future, were urged with an earnestness which I am sure did not transcend the significance and the solemnity of such an argument. Inferior in dignity but not in efficiency, curiosity was there commended as worthy of the student's special regard, not more because it constitutes one of the most powerful incitements to mental activity, but because it is very liable to be diverted from its legitimate objects and exhausted on frivolous pursuits. A sincere, reverent love of truth seems en-

titled to pre-eminence among philosophical incentives to intellectual efforts, and I intimated the opinion that, in the best constituted minds, there is always a tendency to rise up into this higher sphere, where intellectual activities and acquisitions minister directly to the satisfaction of the mind's profoundest wants. Because the intense, perennial excitement which youth and inexperience always find in the fierce agitation of partisan, and especially of political questions, is usually injurious to mental improvement, and often proves fatal to the symmetrical development of the mind's powers, I urged the great practical importance of postponing any very active participation in these disturbing pursuits till the mind shall be prepared for such collisions by greater maturity and more perfect discipline.

I have not dwelt upon some considerations, which operate with greater force, perhaps, than any other upon a considerable number of young men engaged in scholastic pursuits. It does not suit the more special design which guides our present inquiries to discuss a class of motives which, though confessedly the most venerable and authoritative, derive their efficiency rather from their moral than from their philosophical character. On another occasion I should unquestionably insist upon the paramount claims of patriotism and religion as most worthy to incite the young to put forth strenuous and incessant efforts for the acquisition of such knowledge and discipline as may qualify them to do good service in the cause of their country and of the human race. After all that has been done to elevate scholarship and to multiply well-educated men among us, our rapid advancement in population and wealth, and in the arts that minister to physical enjoyment, has far outrun the progress of liberal education, and this alarming disproportion of intellectual to material resources is constantly increasing. It requires no prophetic gift to foretell the inevitable result, in a degraded morality and civilization, of this unequal struggle of light with darkness,

if vigorous efforts shall not be made to restore the conservative element to its just ascendency; and I must think that every young man who resists the temptations of business and speculation, and resolves at all hazards and sacrifices to give to his country a well-cultivated intellect and a pure character, does good service to the state, and fulfills the high function of a patriot. If religion, the only principle of action more exalted than patriotism, shall be the motive for preferring to wealth or ease the more toilsome and self-denying intellectual career, a yet higher virtue is involved in the choice which, in consecrating the student to the best interests of man, fully pledges him to the best interests of his country.

We are now prepared to ask and to answer the very practical question, "*What is education?*" What are the objects which should be sought by the intelligent student, who aspires, on the highest moral or philosophical grounds, to make the most of his scholastic course?

Authors and teachers have supplied us with many satisfactory definitions of education, especially the later writers upon the subject, who have been actuated by a very laudable desire to give to the floating maxims and usages of the teacher's vocation the form and dignity of a science. All the later definitions of education embrace physical as well as mental training, thus recognizing an ancient and nearly obsolete idea, and restoring it to its just importance and position as a fundamental principle. Bearing in mind, as a truth now generally admitted, that education is the preparation of the intellectual and physical nature of a human being for the best performance of all his duties and functions, we may find in the culture bestowed upon the grosser element of our compound humanity, in every judicious system of training, some instructive analogies to guide us in the higher and more difficult work of educating the mind.

What aims and processes are involved in educating the

physical constitution of man for the most efficient and satisfactory fulfillment of its proper offices? Without attempting any logical analysis of this complicated subject, we may affirm, as the unquestionable judgment of all whose opinion is of any value, that every judicious system of physical training must aim at the most perfect development of all the organs and sources of power that belong to man's bodily structure. Nothing must be omitted which will conduce to the symmetry, the strength, the beauty, or the activity of the material frame. Its powers of endurance and of adaptation to all the changes and varieties of labor or of rest, to which it is likely to be exposed, will be sedulously cultivated. The utmost attention will be paid to general health, and such habits of labor, of recreation, of rest, of diet, of dress, will be cultivated as are believed to constitute the best guarantees of uniform and prolonged vigor, and the best safeguards against infirmity and disease in all their forms, degrees, and procuring causes. So far as watchfulness, and persevering, painstaking efforts are able to secure such objects, will every limb be trained to the most graceful form and movement, and each muscle and organ concerned in either voluntary or involuntary action be endowed with all possible solidity and strength of fibre. In whatever degree of perfection these advantages shall be combined in an erect, well-proportioned, manly form, free from all ungainliness of attitude and awkwardness of motion, in the same degree should we be prepared to announce that the material specimen of humanity which should be the result of this manifold experiment united in himself the best gifts of nature and of education.

It would be an egregious blunder in this molding process if, in the narrowness of their theory, or through deficiency in care or skill, the parents or teachers should bestow all their formative labor upon a single limb or set of muscles, unmindful of the superior claims of general symmetry. It would mar the entire undertaking should the physical training be con-

ducted on the baseless supposition that delicacy of complexion, or white, slender fingers, or graceful dancing are the highest attributes of manhood. Nothing could be more fatal to the general object of rearing up an effective, faultless specimen of material humanity than an attempt to give special prominence to some particular object or accomplishment held in most esteem by the operator. The utmost care must be used to check all such exaggerated developments which unavoidably disturb the general harmony and effect. It is the greatest misfortune of a child to be prematurely consigned to the occupation which is to employ his riper years —a fate which insures the inordinate development of organs and aptitudes concerned in the special pursuit at the expense of the system. The formation of habits belonging to any particular trade or vocation should, as far as possible, be postponed till the human frame has acquired a firmness of texture, which is able to resist encroachments from without, and to guard itself against distortions and malformations, which a too early contact with mechanical labor is apt to inflict. The well-developed, mature man has attained to a physical condition which has nothing to fear from such causes and agencies—which successfully resists the material aggression, and reacts against the external violence that would mar its symmetry and bow down its stateliness.

I think it would strike every one as the height of absurdity, though it be precisely such an absurdity as we observe every day committed in the education of the intellect, should we see a parent endeavoring, by such arts as he might, to induce a large development of the right arm because his son is destined to wield a sledge-hammer, or sedulously cultivating a curvature of the spine because he is likely to follow the plow.

The analogies suggested by these remarks on physical education, and their obvious applications to the mental training with which we are at present chiefly concerned, will

readily occur to every attentive student. I may take it for granted that the substantial correctness of these educational maxims is self-evident, and will not be called in question by any intelligent person. The general principles concerned in intellectual training are in themselves equally plain, and would, with the same readiness, be acknowledged, but for the obscurity in which they have been involved by over-much discussion and controversy. The ignorance and inexperience of parents, the restless impatience of some students, and the stubborn indolence of others, raise a multitude of questions in regard to the best methods of mental culture, when there is, in reality, no reasonable ground for doubt. Because no such temptations to adopt an erroneous theory of physical education exist, this part of the subject is quite free from difficulty, so far as principles are concerned. Poverty, or the want of intelligence or of caution, do, indeed, lead to a diversity of practice. Children of tender years are consigned to labor in factories or mines, or to the drudgery of agricultural employments; but the results of these injudicious experiments are usually so obvious and mischievous as to rebuke the folly, and expose the unnatural theory, if theory it may be called, on which they are conducted. The mind is not less susceptible than the body to injuries inflicted by similar mismanagement, but because it wears its scars and its distortions out of sight, both the theoretical blunder and the irretrievable mischief escape the notice of careless observers.

I return to the main subject, not without a measure of confidence that this preliminary discussion will be found to have shed some light upon it. Apt illustrations carry with them the force of arguments, and I am sure that, after what has been said of physical education, you are prepared to admit that the education of the mind requires, and consists in, *the symmetrical development and adequate discipline of the mind's faculties.* In the two words Development and Discipline are contained all the ideas—are expressed all the

conditions and efficiencies set forth in that very complex and very practical term, education. Both development and discipline seek to obtain their proper results by the same means —by the exercise of the mental faculties. Yet do they suggest to the mind ideas somewhat different, and their ends are not identical. A course of training may be very strenuous and effective in its disciplinary agency—may invigorate special faculties of the mind, and inure them to toil, and, at the same time, be directed so unskillfully, and operate so partially, as not only to leave other faculties without improvement, but as actually to dwarf and stifle them by the overlaying, exhausting luxuriance of the pampered mental organ. A retentive memory, for instance, made prodigious by exorbitant, ill-assorted reading, is hardly ever found in union with good powers of reasoning or good taste. The imagination, overgrown and stimulated by undue and nearly exclusive attention to fictitious literature, usually becomes the tyrant of the mind, while an exclusive and prolonged devotion to abstruse studies very commonly impairs the powers of fancy. The eager partisan, who early consecrates himself to the care of one idea, infallibly acquires a habit of mind more favorable to subtle disputation than to the entertainment of comprehensive, manly views. These familiar, palpable examples illustrate the importance of a judicious selection of the exercises which are to become the instruments and *media* of mental development and discipline. They suggest to the student and the parent that the choice of a course of academical study is a full task for great discretion and experience, and deep insight into the nature and wants of the human mind. Whoever confides the direction of a work, at once so difficult and so momentous, to accident. to his own unformed, fitful tastes and tendencies, or to unskillful advisers, is not only liable to great injury, but will certainly render impossible to himself the highest and best intellectual cultivation. It will be perceived, at a glance,

that any good method of mental development must be comprehensive, not only in the impartial regards bestowed on the several faculties, but also in the various, well-selected, well-proportioned exercises which are to be the *media* and instruments for the performance of functions so delicate and manifold.

With these special remarks upon development, which are designed to be rather suggestive than to exhaust the subject, I pass on to some considerations connected with mental discipline.

It is the study, the mental efforts involved in scholastic exercises, and not at all or only in a very inferior degree, the knowledge gained and retained, that disciplines the mind. The porter grows strong from the frequent use of the muscles employed in bearing burdens, though he may not retain any of the precious merchandise that gives him such invigorating exercise. Each of you is probably acquainted with individuals whose minds are stored, or rather crammed, with knowledge of one sort or other—politics, history, theology, gossip, dates, facts, anecdotes, the accumulation of much reading and hearing, hoarded up by an unrelenting memory—all at the disposition of an intellect so wanting in vigor and judgment as to render this crude mass of acquisitions utterly worthless for all the purposes of reason or of action. We may obtain still further illustration by contrasting this class of minds with another equally common, nearly destitute of general information, but so well disciplined by a thorough training in the sciences and the classics as to be fully prepared to learn and to digest all knowledge.

Could you suppose a well-educated man to be suddenly deprived of all his acquisitions, but under such conditions as should leave his mental faculties unimpaired, you would, no doubt, have before you a case very deserving of sympathy for the grievous losses sustained. Much time, it may be, will be required to replenish the exhausted store-house, and

the mind will feel deeply the pressing want of resources which constitute its natural aliment, and the precious material which reason and imagination are wont to mold into so many forms of truth and beauty. It will retain, however, under the considerations supposed, all the essential advantages which education confers. The knowledge which has been lost was in part the instrument employed in disciplining the mind, and partly the fruit and acquisition gained by such discipline. Now it is no longer wanted as an instrument, and the well-trained faculties are prepared to enter upon a fresh career of acquisition, under circumstances the most favorable to rapid and eminent success.

Such a case as our argument supposes, seldom, perhaps never, occurs in the history of the human mind, since the oblivion of previous acquisitions can usually result only from the disease or entire decay of memory. Something very analogous, however, sometimes happens to educated men, who, after some years spent in professional or public life, are found to have nearly or wholly forgotten the processes and the lore that gave occupation to their scholastic years. A shallow and unphilosophical objection to classical and scientific education is often raised from this not unfrequent oblivion of early attainments. It is certainly a reproach to a man of liberal education to neglect and forget his academic studies, and no better method can be devised for maintaining a high, healthful intellectual condition than a familiarity with these best sources of mental discipline, continued amid all the scenes of active life. As an argument against the usual course of collegiate training, however, no objection was ever more preposterous. The fact that so many educated men, in spite of the indolence or the bad taste that neglects the best sources of their early culture, maintain distinguished positions in the world, and other things being equal, always outstrip their less classical competitors, demonstrates the superior excellence of their training, and clearly intimates

that the real efficiency of education resides in the mental discipline, and not in the science which was but an incident or an instrument of culture and growth.

I am endeavoring to remove all obscurity from what appears to me a very manifest, if not a self-evident truth, that education consists wholly in unfolding and training the mental faculties. This is a fundamental proposition, the adoption or practical rejection of which will not fail of exerting a powerful influence upon the student's advancement and success. It is one of those fruitful theoretical principles that lie in immediate contact with the activities of the daily life, imparting to them their inspiration, their character, and their efficiency. It is most needful for the humblest aspirant after the benefits of education to recognize distinctly as the one object of all his scholastic exercises and efforts that culture of the intellect which invites into harmonious manifestation and movement, and inures to labor, and order, and good habitudes, all its manifold capabilities. Till this true and philosophical theory has effected a lodgment, and won an intelligent recognition in the student's mind, his own efforts are likely to be unstable and ill directed, nor is he prepared to profit greatly by the instruction which proffers its aids only in co-operation with his own enlightened endeavors. Every sound scholastic maxim proceeds upon this idea of education, and in the few practical suggestions which I have still to propose, I can not hope to produce any useful impression except upon minds already preoccupied with the settled conviction that the objects of academic pursuits are attained only in so far as the mental powers have gained such enlargement, vigor, and skill as may best fit a human being for the whole career that is before him.

I am not aware that the views of education here advanced are often called in question, but all my experience and observation have induced me to conclude that upon a very considerable proportion of students these views fail to exert their

full practical influence. My argument labors, for instance, to demonstrate that the unfolding and training of the mind's faculties is the important result to be aimed at by the scholastic procedure, that the result is to be sought as the fitting end of education, and that any deviation in quest of more special objects must involve a loss of general mental power, and so interfere even with the particular advantage which is sought at the sacrifice of interests so much more important. In open defiance of this simple, wholesome maxim it is that a number of students in every college class are prosecuting their studies with a tacit, perhaps an unconscious, but always a misleading reference to professional or other objects to which their lives are to be devoted. One neglects Greek because he is not to be a teacher or a theologian. Another reads Plutarch and the Federalist when he should study Euclid, because jurists and statesmen are likely to need facts and precedents, and Ciceronian eloquence rather than logarithms. The embryo author, who devours magazines, and critical reviews, and newspapers, and treasures up memorabilia from new novels and old poems and plays, often seems to congratulate himself under the occasional inconveniences which neglect of more significant occupation must sometimes incur, that, at least, he is guarding his imagination and genius against imminent dangers. I have known not a few earnest candidates for the Christian ministry fall into a similar error, and carry with them through college a very decided theory, which sometimes went the length of pleading conscience for the neglect of certain branches of study eminently adapted to discipline the mind, in favor of others which were supposed to affiliate more nearly with their chosen profession, though incomparably less efficient for the proper business and fit ends of education.

It would not be easy to over-estimate the grievous mischief that is done by the practical adoption of these educational heresies. A number of students, I fear, labor habitually un-

der the paralyzing influence of an error so fundamental that it must disturb the harmonious development of the faculties with which education is concerned, and often, perhaps usually, result either in the premature abandonment of the scholastic career, which speedily becomes impracticable under this intermeddling eclecticism, or only postpone the catastrophe till the stern pursuits of active professional life put forth their demand for measures of intellectual efficiency denied to such partial, halting scholarship. The mischiefs of this preposterous theory are not a little enhanced, as well as diffused, when it happens to enjoy the countenance and the advocacy of one or two students whose quick parts and considerable general information enable them to become fluent debaters and popular writers. With the prestige of such showy accomplishments, they sometimes become oracles in the midst of indolent admirers, who fully appreciate the genius who can eloquently as well as practically demonstrate that the supposed connection between intellectual excellence and thorough mental discipline is an exploded fiction of darker ages, which, though well enough for hoodwinked monks, is quite too bald a theory to be palmed upon spirited young men who are destined to act a great part in the greatest of modern republics.

Happy shall I be if those who hear me shall, on due reflection, pronounce that the picture I have drawn is drawn wholly from fancy, and that it represents nothing of which the reality has existed within the memory of the existing scholastic generation. Such a verdict would announce a fact and a reform over which the friends of liberal education might well rejoice, and an example to provoke the wonder and the emulation of all the colleges in the land. It will, indeed, be a memorable epoch in the history of our institutions of learning, when the whole company of ingenuous young men shall feel and obey the true inspiration of their position and their courted destiny—when no group of idlers

or half-idlers shall hover about their threshold, at the coming of the new recruit, to seduce his feeble purposes and slender manliness with the ready proffer of fellowship and sympathy, and when not one can be found willing to lend to the support of so poor a theory the influence derived either from gifts or graces—from genius or from manners—from natural amiability or from social position—from writing well or speaking eloquently.

I shall conclude this topic and this Lecture by a brief remark on the course of studies pursued in our American colleges. It has become almost fashionable to say of our curriculum that it is substantially that of the Dark Ages. Now it is unquestionably true that monks and schoolmen learned Latin, which is the one solitary element of truth in this reckless statement. Latin was then the only language known to science, and it constituted, together with the false logic and philosophy of that day, the sum of scholastic requirements. The branches of study now prescribed have, in their kind, order, and proportions, a primary, and, I must think, a wise reference to mental discipline. The great prominence given to linguistic and scientific studies is a well-merited concession, approved by all experience, to their pre-eminent adaptation to the ends of development and training. They occupy an early as well as a considerable part of the course, because they best furnish the indispensable experience and habitudes which the mind wants in order to secure the best fruits of the discursive, and speculative studies that are to employ its subsequent labors. This course of study is the result of a comprehensive, protracted experiment in education. It may be regarded as the accumulated testimony of the teachers and scholars of many enlightened nations and centuries. We do well to observe that the malcontents under this system do not usually deny to it the highest merit to which it lays claim—the merit of being incomparably the best system which human genius and experience have ever

devised for the development and discipline of the mental faculties. This, I repeat again and again, is the true philosophical idea of liberal education. Between those who embrace this theory of education and those who so clamorously demand of our colleges, not intellectual culture, but only so many of the crude elements of knowledge as are immediately applicable to the art or craft to which they hasten, there is really no just ground for controversy. Their ideas of education are, indeed, very diverse ; but not more so than their objects, which are unlike, by the entire difference that exists between a scholar and an artisan—between a philosopher and a superintendent of farm or factory operations.

LECTURE V.

THE BEST MEANS AND INSTRUMENTS OF MENTAL DISCIPLINE.

Early intellectual Habits.—Power to modify and change them.—The Memory.—Concentration of Thought.—Improvement of the reasoning Faculties.—The Study of general Principles.—Illustrations from Chemistry and Geology.—The Mathematics.—The Languages of Antiquity.—New Sources of Satisfaction thence arising to the diligent Student.—The attainment of a pure and elegant Style.—A Suggestion from personal Experience.—Efficacy of Method and orderly Arrangement.—Objections answered.—Laws of Association.—Superficial Methods of Study.—Thoroughness of Investigation the only Method of making future Studies easy and pleasant.—Facility of Acquisition not always a test of intellectual Capacity.—What are called hard Studies rather to be preferred.—From them the Mind derives Strength.—Discipline rather than brilliant Talents produces great Men.

I SHALL not detain you with a recapitulation of the topics and arguments of the last Lecture. Its pervading idea was substantially the same with that which I labored to establish and enforce in all of our previous discussions. The true theory of education, the motives that should incite, the objects that should guide the student, his liabilities, his blunders, his incipient habits, his temptations, his faults, in so far as these topics have come under our notice, have all been considered in the single aspect of their relation to the development and discipline which constitute education. The exhibition of this fundamental principle, in so many points of view, is fully justified by its philosophical importance in the business of education, as well as by the extreme difficulty usually experienced in procuring its practical adoption by the student.

Early as the scholastic career is usually commenced, the student brings with him to college intellectual habits, at

least partially formed, if not fixed, and among the most inveterate of these is the habit of performing the work of mental culture as a matter of routine rather than in a spirit of thoughtful deference to the intellectual laws concerned in the process. An attempt, like the one in which I am now engaged, to aid in this work by inculcating the philosophical ideas according to which it may be most successfully conducted, presupposes in the pupil the ability to sit in judgment upon these first principles, and to change or modify the habits which may have sprung up through neglect or accident, or with the assent of a less enlightened theory. The full and frank recognition of this power of self-control—the manly assertion of this prerogative to mold and direct the mind's capabilities and meliorate its habitudes, must, as it seems to me, precede the practical adoption of any new, profounder views of the scholastic life, and must also precede any extraordinary improvements in the student's career, whether as the result of his own enlightened convictions or as the fruit of a wiser teaching. As a matter of fact and experience, it is unquestionably true that young persons do actually possess, though perhaps in different degrees, this plastic dominion over their own mental faculties. The actual course and practice of each individual is silently impressing upon his intellect a special individual character; and as his competence to change, modify, or reverse his daily procedure is unquestionable, so also is his ability to modify the depending result.

The indolence, the apathy, the irregularity, the reckless inattention under which the intellect runs to waste, and sinks into imbecility, may, if the victim of such follies only wills it, be substituted by the purpose, the self-command, and the earnest activity which insure vigor, perspicacity, and enlargement. Students more distinguished for industry, perseverance, and energy of character are proportionably more likely than the class just referred to to profit by the inculcation of a juster scholastic theory. Without adding to the amount

of intellectual exertion, it may become greatly more productive under a more intelligent, precise direction. The powers of memory, for instance, may be stimulated to an extent that will even disturb the harmonious development of the other mental faculties, or it may grow oblivious and untrustworthy, very much in accordance with the kind of mismanagement to which it may be subjected even by a diligent student. *Memoriter* recitations, long continued, are likely not only to divorce the memory from the higher faculties of the mind, but to give to it an exaggerated development inconsistent with their natural and proper movements. The opposite fault of reading or studying without positive systematic effort to retain and recall the facts and thoughts which constitute the *media* of the mind's activities, entails incoherence and confusion upon the slender recollections that spontaneously cling to the mind, and at the same time damage the neglected faculty by inducing upon it an habitual tendency to obliviousness. This great evil may be alleviated or corrected by the student who will be at the pains of habituating himself to efforts of recollection, who rigidly exacts from the treacherous faculty some good account of what the reading or the lesson has supplied. A bad memory becomes tolerably effective, and an indifferent one good, under such a training, continued till the proper mental habit is established.

The vividness and permanence of impressions made upon the mind, as well as the facility and value of its acquisitions depend very much upon its powers of concentrated, fixed attention. This is a faculty on which even the working student often bestows but little thought, though no power of the mind is more susceptible of culture and improvement. Manly aspirations and determined purpose, admitted to an habitual sway over the duties of the study and the recitation-room, will not be long in providing a remedy for wandering thoughts, and in enforcing an intellectual regimen favorable to the utmost efficiency and precision; while the daily lesson, conned

over in the midst of idlers and talkers or in somnolent recumbency, in periods of time wrested from the more congenial claims of sport or gossip, and impatient of the intrusions of serious occupation, becomes a daily lesson in the act of perverting and enfeebling the control which the will of right ex erts over the intellectual movement.

The improvement of the reasoning faculties presents a problem more complex, and proportionably less subject to the application of special methods of procedure. Their highest efficiency would be found in the best special culture of all the intellectual powers. It is quite possible, however, for students of equal capacity and equal industry to be conducted to very unequal results in regard to this highest development of the human intellect. There is such a thing as filling up a scholastic career with a busy, strenuous activity, which satisfies several of the conditions of education, and grossly violates none of them, without, however, promoting in an equal degree the unfolding and the discipline of the complex faculties concerned in the processes of reasoning. The method of study most favorable to such a result, while it uses all diligence in preparing for the requisitions of the recitation-room, aspires with no less earnestness to comprehend the general principle under which all of the fragments of knowledge are combined and harmonized into a system and a science, that alone gives a fair expression of the value and the import of the component parts. Chemistry and geology afford palpable illustrations of this remark. Their study involves a multitude of particulars by no means destitute of individual interest, of which, however, the true meaning and philosophical dignity do not appear unless they are contemplated in their relations to a comprehensive science, which has revealed to the world some of the most deeply-interesting portions of its own primeval history. It is obvious that, in such studies, the inquirer who toils ever in view of the philosophical theory in which each fact has its

explanation, and at the same time ministers to a yet higher significance, subjects his reasoning faculties to an admirable process of training, from which nothing less can be expected than vigorous growth and expanded capabilities. The same pursuits, prosecuted with equal diligence, but without a proper conception of their import and bearings, are likely to prove proportionably less efficient as means of intellectual discipline.

Mathematical studies afford another illustration of the subject in hand not less obvious and instructive. I am disposed to concede to this science a high place in the scholastic curriculum as a disciplinary exercise. It begins in the midst of self-evident propositions, and its pathway is rendered luminous by successive revelations of immutable, universal truth. Every step in such investigations gives to the mind the most healthful, invigorating exercise, and familiarity with such labors is likely to leave an impression on the intellect deep and permanent, in proportion as the effort is intense and protracted. Beyond this immediate influence upon the mind, of which every diligent student will partake, other and higher advantages will, I think, be secured by those who recognize in the details of each successive lesson the parts of a comprehensive science—who put forth a constructive ingenuity to assign to individual results their place in the great system of truth—who keep their minds imbued with a sense of the efficacy and the dignity of pursuits in which each advancing step arms the soul with fresh power over the material universe—each problem becomes a link in the chain that binds the Pleiades and holds Saturn subject to the inquest and the measurements of science. It is precisely when the most exact and thorough comprehension of each step and result of the demonstration is accompanied and stimulated by this large, philosophizing spirit, that the intellect is likely to become endowed with the richest fruits of scholastic culture.

There is also a liberal and philosophical method of studying the languages of antiquity, which imbues the youthful mind with a discipline very distinguishable in kind and degree from the more usual results of even a diligent and earnest devotion to such pursuits. It is, I think, no uncommon thing for the student to lose sight of the information, of whatever sort, proffered to him by the classic page which has become the subject of his critical analysis, so that, at the end of a term, he knows less of the contents of the book which has furnished his daily recitation, than an hour's attention to so much English would bestow upon him. The loss of knowledge is not the most serious objection to such a procedure, but rather the neglect of a source of interest well adapted to aid the mind in its struggle after fixedness and concentration, and to prevent disgust and lassitude by giving invigorating and refreshing exercises to the faculties. The manifold allusions to the customs, institutions, arts, and ideas which prevailed among the most enlightened nations of antiquity, with which the classical writers abound, suggest an inexhaustible store of topics for reflection and comparison, which, without abating any thing from the lore or the discipline which the merely critical student derives from the well-conned lesson, offer to the reasoning, philosophical student the additional advantage of a most salutary, liberalizing exercise for the highest intecllctual faculties. It is sufficiently obvious that whoever will be at the trouble of prosecuting this class of studies, second to none in their efficiency as *media* of intellectual training, with a watchful eye to their intimate instructive relations with history, philosophy, ethnology, and other interesting departments of human knowledge, will speedily find the toil and the friction of dry analysis, and an endless appeal to the umpirage of grammar and lexicography alleviated and illuminated by the unexpected discovery of so many new sources of satisfaction and intelligence.

I may not omit all notice of another very simple expedient for enhancing the benefit, as well as the pleasure, of classical studies. It is within the competence of the student, in all the stages of his scholastic progress, to make the translation of the daily lesson the best of all exercises for the attainment of a pure, elegant style in writing and speaking his mother tongue. I have long been persuaded that the early adoption and vigorous employment, throughout the scholastic career, of this easy method of improvement in style, would go far to insure a highly respectable proficiency in English composition, independently of the more formal teachings and exercises of that department. Such attempts at improvement in one of the best accomplishments which liberal education bestows, made in closest contact and communion with the most perfect models, and under the presiding auspices of the noblest minds that Greece and Rome could boast, offer all possible facilities for the culture and refinement of the taste, and the best corrective of the ambitious finery and exaggerated rhetoric to which youths of quick parts and fruitful imaginations are wont to betray strong tendencies. To the students who desire to avail themselves of all the sources of improvement within their reach, it will be a recommendation of the method just proposed that it will give additional interest to the recitation, and enable them, without any new exaction upon their industry, to learn from the performances of an hour too often felt to be unprofitable and even burdensome, a daily rhetorical lesson of great and permanent value.

Before leaving the recitation I will make another suggestion well worthy of consideration, if I may trust the testimony of my own under-graduate experience. Much may be achieved toward making each lesson contribute its utmost to mental discipline, and to the formation of philosophical habits, by giving to the recitations of the class and the suggestions of the teacher such heedful attention as shall be

equivalent to a careful review, in which not only may the errors and deficiencies of private study be corrected, but all the parts and fragments of the entire scholastic exercise may be molded into a logical form, most fit to be received by the understanding, and preserved for future use in the memory. This habit, once thoroughly established and faithfully carried out in the daily history of four consecutive years, will, at the termination of such a career, be well able to account for whatever difference may appear between an ordinary scholar and a good one.

The efficacy of method in getting the lesson, regarded in its connection with the kind and degree of mental discipline to be derived from it, is a consideration of still greater importance than the manner of recitation. The preparation of the study should aim, as far as practicable, to furnish the mind with an intelligible *resumé*, or synopsis of the subject or lesson, sufficiently comprehensive to embrace every significant fact or thought, all arranged in such order as shall exhibit their mutual dependence and relations, and the conclusion to which they tend. This method is especially applicable to branches of study which usually occur in the later years of the academic course, when the mind is supposed to be fitted for considerable efforts of understanding and reasoning. The recitation of a lesson thus thoroughly mastered approaches the highest excellence, in whatever degrees it is able to make oral disclosure of the knowledge so acquired in clear, simple language, and logical order, independent of all prompting and interrogation beyond the teacher's single suggestive question, which may be needful in order to put the thread of discourse in the pupil's hand. The same rule of study and acquisition is equally applicable to the contents of each branch of a general subject, and to the entire treatise. Half the knowledge acquired from books is usually lost, and the value of the rest impaired in yet higher degrees, from the utter neglect of some orderly, judicious ar-

rangement, adapted to its preservation in the memory and its utility to the understanding, whether as a good discipline of its powers, or as the instrument of future attainments and enjoyments. I think it may be regarded a sound, practical maxim, that any book worth reading by a student is worthy of being read with such a degree of care as will leave in the mind a connected, logical epitome of what it contains.

To the method of acquisition which I have recommended, an objection is likely to occur, to the effect that it demands an amount of intellectual effort of which not many minds are capable, and to which fewer still are disposed. In reply, it will be sufficient to state, that we are inquiring after the best means and instruments of mental discipline, which, from the nature of the case, do not suppose any exaggerated action of the mind, but only that its ordinary efforts shall be put forth in such a direction, and with such aspirations, as will tend gradually to establish the best intellectual habits. Such a training, carried on to any tolerable degree of perfection, must be the result of many endeavors, conducted under such enlightened views of education as shall at once secure to the mind a measure of the advantages proposed, and gradually prepare it for the full realization of all that is pledged by the theory.

It is a great mistake, however, to conclude that industry must take upon itself additional burdens in order to fulfill these conditions. Study derives additional interest, and the mind borrows a clearer light from the large, liberal philosophy that it is proposed shall preside over the educational movement. To refer again to classical studies, the various sources of interest and illumination suggested as deserving the student's regard are each of them likely to be helpful to his progress. They shed mutual alleviations and lights upon each other, and upon the entire subject of inquiry and investigation. They all aid him in obtaining a comprehensive acquaintance with the ideas and the life of the age long

by-gone, in which all the doubtful questions that beset his inquiries are most likely to find a satisfactory solution. So, also, when the student shall have made some progress in the habit of thorough acquisition, and of the logical arrangement and recollection which I have recommended, he will find the labor, both of learning and of remembering, not augmented, but greatly diminished. Such a method is adapted precisely to the constitution and wants of the mind, which is baffled by disorder, and swamped by a multitude of facts and thoughts thrown upon it without perception or notification of the relations that give them value and significance. Once reduce this incomprehensible chaos to a regular system, in which each subordinate part shall find its fit place in the harmonious whole, and the difficulty, whether of learning or of recollecting, will be no longer formidable. The mind, rejoicing to do its homage to "Heaven's first law," easily follows the "*lucidus ordo*" through all the intricacies of the problem submitted to its sagacity, while the functions of memory are almost superseded by the efficacious laws of association, under which each thought and each train of thought are attracted to their fitting place by natural affinities, that will guard them against oblivion, and hold them forthcoming and available in time of need. It is, I think, demonstrable, that the student who holds himself obliged to learn every lesson critically and thoroughly, and to produce a clear, intelligible report of it in the recitation-room, will have less labor to perform on text-books, taking into account the entire college course, than others, who, without meaning to incur the shame or the guilt of disreputable indolence and neglect, never aspire to any high style of scholastic achievements. A good mastery of the elementary principles of language or science, early attained, facilitates future acquisitions. The mind, too, acquires tone and efficiency of action by habituating itself to go with unquestioning energy to the bottom of every investigation, while superficial study and the

habit of penetrating only so far into a subject as may serve to conceal the grosser degrees of ignorance, and secure guarantees against egregious failure at examination, gradually brings upon the mind a measure of imbecility and self-distrust incompatible with effective performance. This superficial method never grapples manfully with difficulties, which, however slight at first and easily vincible, become fixed obstructions in the way of satisfactory progress, over which the mind comes at length to stumble on with a sort of blind dexterity, not unmingled with awe at the near proximity of mysteries to it so profound and incomprehensible. This style of scholastic performance reminds us of the degraded agriculture which formerly prevailed much more than at present. The unskillful, plodding farmer went on from year to year, forcing a wretched tribute from his barren fields by a rude culture which barely stirred their surface. Without attempting to penetrate the reluctant soil with a deeper furrow, and to clear away, at once and forever, all the obstacles to a facile agriculture and an abundant harvest, he blunted his plowshare and worried his cattle in a life-long struggle against the same fixed or rolling stones, which a little enterprise and a vigorous outlay of vernal and autumnal leisure might long since have converted to useful purposes.

The real, ultimate advantages of thoroughness in study, as the sure and only way of making study easy and satisfactory, must, I flatter myself, be apparent to all who hear me, without further argument or illustration. The importance of such a method, however, depends on yet higher considerations. The habit of treating any subject of investigation slightly, and of accepting the conclusion of a proposition with a humiliating consciousness that the steps and the force of the argument are not understood, must, in the end, result in some degree of incapacity to think clearly and reason correctly, and the student has every motive to strive to the utmost against this incipient fatal blunder in education, which can inspire a

wish to bear away from the arena of exercise and discipline some adequate preparation for the realities of professional or public life. Whatever it may cost of toil, of watching, of reiteration and review, it must be a first principle with the student to understand *every thing* as he advances. To this one position he must hold with an unyielding, dogged perseverance, which no discouragement, no reluctance to toil, no self-indulgence may be able to relax. Each problem left unsolved, with a tacit admission that it is too hard a task for the mental faculties, besides becoming an embarrassment in the way of future progress, and impairing the bravery of self-reliance, tends to produce and establish the *habit* of superficial investigation. A standard of performance is imperceptibly fixed, degraded enough in all reason and manliness, but which becomes a measure of excellence, below which if the student does not frequently sink he is well satisfied, and above which he no longer aims. This fundamental omission, wherever and by whomsoever made, it should be a primary object with the student to supply. I expressed on a former occasion, and I here repeat the opinion, that every sound mind is fully competent to a mastery of all the studies of the academic course. The actual difficulty, however embarrassing, has grown out of some previous omission or neglect, which diligence in the use of leisure hours or of a vacation would soon remedy. It may be that only a single link is wanting to the continuity and completeness of the chain. The most complicated mathematical problem is hard and unmanageable only because a very simple arithmetical or algebraic process was lost sight of in the haste or the negligence of the initiatory part of the course. Such a revision of the elements of science or of language as may be accomplished in a week, will often illumine the whole subsequent scholastic career.

Though every mind is competent, with good application, to understand the studies of our academic course, all do not

acquire them with the same degree of facility, and, what is more material to my present purpose, facility of acquisition is no accurate test of intellectual capacity, or of the advancement made in mental discipline, which is, according to our theory, synonymous with education, by any given amount of attainment. The best minds are often wont to move with the greatest deliberation, and to bestow both time and careful examination upon the proposition which is henceforward to remain deposited in its archives, as well-ascertained, unquestionable truth. A quick memory, on the contrary, will sometimes seize upon the facts as well as the reasonings of the lesson, and treasure them up in its capacious store-house with a marvelous, unreasoning rapidity, incompatible with a thoughtful exercise of the higher mental faculties, and as little favorable to intellectual discipline. Discipline, which, in all our contemplations of the scholastic life, must be kept in view as the principal thing, owes its existence and its chief improvements to what are denominated hard studies. To the bad facility of acquisition, which wins its easy way by sheer efforts of memory, it owes no acknowledgments. It is from fields of toilsome inquiry, abounding in nice distinctions and disquisitions and profound analyses — from frequent sturdy conflicts with high, complex truth, when the faculties are tasked to the utmost, and there is a free demand for protracted, continuous, intense efforts of attention and thought, that the mind comes forth rejoicing in new, imperishable strength. Every student who aspires to intellectual power and distinction must be content to struggle for them in some arena which will give to his faculties full and strenuous employment. Hard rather than easy studies, profound treatises on significant subjects rather than taking, flippant literature, should be preferred by those who covet the best gifts. The thorough study of Butler's Analogy, or some kindred work, often gives the mind an impulse, and even a character, that it never loses.

Were we to take a hundred boys, of average capacity, from the common schools, I am persuaded they might all be well fitted, by liberal education, to act a useful and honorable part in professional life. Education is able to qualify any competent mind for all the duties to which educated men are wont to be called. It is discipline, and not brilliant talent, that is wanted in those positions where good men do the good that is accomplished under the sun. An ordinary mind, well trained, is better fitted for all the exigencies of life than the greatest genius without mental discipline. Education prepares men to know and to do all that should be known and done; and the thorough discipline in which it consists, and which every sound intellect may attain, is usually of much more value to the individual and to society, than all the coveted natural endowments which none can command, which are sparingly bestowed by heaven, and which do not often achieve any thing at all proportionate to the delusive promise which so often provokes the envy of those who are intrusted with only a share of that average capability on the right use of which the world's hope depends.

LECTURE VI.

OFFENSES AGAINST PROPRIETY AND GOOD TASTE.

A difficult Problem.—Essentials to the efficiency and completeness of mental Discipline.—Attention to minor Matters.—Vices of Manner, when habitual, difficult to eradicate.—Vicious Pronunciation of common English Words.—The Remedy to be applied in Youth, if ever.—The correction of Faults does not require Talent and Genius, but Humility and Resolution.—Awkwardness of Attitude and Gesture.—Slang Phrases.—Corrupt Language leads to corruption of Taste.—Grossness cultivated by the Student clings to the Man in after Life.—Self-reforming Power the distinguishing Privilege of the Young.—Labor, Self-denial, Patience, Perseverance requisite.—Analogy from the business of the Gardener.—Attention fixed on Things to be avoided rather than on Things to be acquired.—The removal of a Fault more important than the acquisition of an Accomplishment.—Simplicity of Action.—Unambitious Style.—Purity of Language.—Use of strong Epithets.—Illustrations.—Effects.—False Rhetoric leads to false Logic.

Were it required of any one of us to make a full enumeration of all the qualifications, the results of education, which combine in furnishing an educated man with the efficiency and momentum requisite to usefulness and respectability in a professional career, it would be found, I think, on due reflection, that a problem had been proposed, very comprehensive in its import, and by no means easy of solution. It will be agreed on all hands that a young man, in order to act his part well on such a theatre, must go forth to his work with all the advantages of a thorough intellectual training, with a vigorous, symmetrical development of his mental capabilities, a graceful, many-sided culture, his tastes refined, his imagination chastened, and all his aspirations made manly and pure by their habitual subjection to the control of pure and elevating motives. All that in my previous Lectures I

have insisted on as essential to the efficiency and completeness of mental discipline, should be his, together with many more intellectual accomplishments which it has not fallen in with my present design to consider, or which inadvertence and the brevity imposed by our circumstances have led me to omit.

In addition to this rather formidable list of requirements, there are other conditions of success hardly less imperative, for which provision must also be made, if ever, during the forming years of academic life. It is, perhaps, because the world is a more competent judge of accomplishments which may be easily acquired than it is of higher and more difficult attainments, that it exacts them with greater rigor, and tolerates deficiencies less indulgently. The world demands, and, I must think, not unreasonably, of those who aspire to be its teachers, and to be intrusted with the management of its most precious interests, a decent respect for its good taste, and it listens incredulously to high intellectual pretensions, set forth with clumsy diction and ungainly gesture. It is usually much more offended with false syntax than with false logic, and more readily pardons a blunder in argument than a trip in pronunciation. Many a one goes forth from academic shades not inadequately furnished with such qualifications as diligent study and faithful teaching are able to supply, and deficient only in those which would have cost him no additional toil to swell the triumph of competitors, his inferiors in every thing which he has been wont to regard as worthy of the attention of an intelligent, educated man. We may complain as we will of the injustice or the folly of the world's awards, but it must be made much wiser, and must grow much kinder than it is, before its wounded self-respect will consent to tolerate, in educated men, such habitual offenses against propriety and good taste as every schoolboy is able to detect, and which it is the shame of schoolboys not to have corrected. Almost any degree of eccentricity and imperfection of utterance or

action is allowed to men of acknowledged genius and great reputation, but, in the great majority of aspirants for public favor and influence, such faults become frequent and efficient causes of disheartening, disreputable failure. Most earnestly would I endeavor to impress upon those who now hear me my own convictions of the great practical importance of this subject.

It is with no slight mortification that, as the result of my observation and experience, I must entertain very moderate expectations of success in any attempt to reform those vices of manner which have become habitual, and which usually enjoy the privileges of asylum in the favor of a sort of imperial indifference, that, because these are confessedly only petty defects, will insist upon regarding it a very petty business to intermeddle with them. The student who makes a pastime of learning Conic Sections, and calculates the sun's eclipses for a hundred years, baffles the efforts of all his teachers to keep his hands away from his pockets, or the skirts and button-holes of his coat, in his oratorical essays. The youth who has gained a complete mastery over the difficulties of Greek and Roman literature, and is above all reproach in the matter of dactyls and iambics, continues to maintain his own peculiar method of pronouncing and accenting a number of English words, with which it is his unconscious purpose to afflict fastidious ears as long as he lives. He entered college, it may be, a stanch *pat-riot*. He remains an unflinching *pât-riot* throughout his four years of trial, in spite of all winning arts and efforts to seduce him from his sturdy allegiance to the black-balled vulgarism, and into the wide world he goes forth at last with *pât-riotism* inscribed upon the banner which he throws to the breeze. One of the most difficult works which a teacher is called to perform is often that of eliminating, from the action or the utterance, faults which a small degree of attention and self-culture would at once correct, but which, having become habitual,

no external influence or skill, however faithful and prolonged their agency, can remedy. I have, in some instances, labored through a series of years to induce intelligent, excellent students to be sparing in their vocal performances of such questionable peculiarities as *dôes*, and BEEN or *ben*, *slŏth* and *nŏthing*, but with so little success that my well-meant efforts seemed to rouse up some degree of resentment, as if some design was entertained against a cherished birthright, or some indignity meditated against the family honor. So deeply and ineradicably do these depreciating peccadilloes become imbedded in minds of a certain texture, that it is not more difficult to cure the trolling brogue of a fresh Connaught immigrant than it is to correct the bald, vulgar provincialism, in phrase and utterance, of a liberally-educated man.

I dwell upon this topic at greater length because I think myself enabled to hope that the discussion may be suggestive of practical applications, and even of beneficent reforms. It seems to me to be one of the least excusable of the delinquencies chargeable upon intelligent, upright students, that they should mar the symmetry and impair the efficiency of their education by the toleration of petty faults, which a little painstaking and resolute dealing with themselves would eradicate at once and forever.

Perfection in oratory, as well as in manners and conversation, are dependent upon favorable natural endowments. The rarity of such gifts may very well repress an unreasonable ambition, but it constitutes no ground for discouragement, since they are not indispensable to eminent usefulness. It may be freely admitted that the highest excellence, which always supposes an unusual combination of fortunate circumstances, is not, and can not be generally attainable. Quite practicable it is, however, for the student to eradicate such faults as have just passed in review before us, and these are, in not a few instances, chief obstacles to success. Graceful action, a musical voice, a fine person, are not always to be had for

wooing, but ungainly attitudes and gestures, vicious intonations, false accents and emphasis, are usually the growth of carelessness and bad training, and they are always vincible, at least so far as they constitute barriers to a useful outlay of educated talent.

It is because I deem the sentiment not only unquestionably correct, but of great practical importance, that I repeat the opinion already expressed, that every young man who enters upon the work of education with an average outfit of the mental and physical capabilities which belong to the species, may qualify himself by an intelligent and painstaking culture for usefulness and respectability in the pursuits of professional and lettered life. He may become a good general scholar, and he may become a proficient in any branch of human knowledge which interest, taste, or favoring circumstances may induce him to pursue. This good endowment of natural faculties, and the good training which we have supposed, constitute the *substratum* and the main elements of intellectual character and efficiency. Without these qualifications, no human being can exert any salutary, lasting influence in the world, or achieve any thing worthy of being held in honorable remembrance. Possessed of these resources, none but the victim of his own follies or of an unrelenting destiny need fail of acting a good and manly part on any theatre where educated talent is the first condition of success. Here are the real sources of intellectual efficiency. They may be augmented and emblazoned by the rarer gifts of creative genius and poetic imagination, but, independently of such brilliant accompaniments, they are fully competent to perform the tasks which human society is accustomed to impose upon intelligent, virtuous men. Failures, when they occur under the favoring conditions here supposed, are always the result of indolence, or negligence, or recklessness, or of other causes implying still more grievous derelictions of manliness and virtue.

I recur again to the case of the young, in whom these good natural endowments, improved by liberal study, are embarrassed and rendered partially inefficient and unavailable by petty defects or faults, which, being offensive to the public taste, provoke prejudice and disgust, and so become serious obstacles to usefulness. It is certainly much to be deplored that so many elements of success, the gift of bounteous Nature, improved by so much painstaking culture, should be damaged and impeded in their action by petty faults and blemishes, which, however fixed in the habits, do not penetrate below the surface of the character. For the encouragement of those who regard even the slightest improvement of their means of usefulness a legitimate object of endeavor, I will suggest that the eradication of the faults to which our attention is now directed is a very different undertaking from that of acquiring new accomplishments. I think it has befallen all of us, at some time, or other, when prompted by some friendly monitor, or by our own sense of propriety, to adorn some corporeal or mental performance with additional ease and grace, to feel that a most indefinite, intangible object has been proposed, difficult to be realized even in conception, and grievously difficult to be embodied in action. We may be painfully conscious of the deficiency, and yet utterly unfurnished with the ideas and the taste which would enable us to supply it. Now the correction of faults is fortunately a more positive and tangible business. The demand is not for the skill and the genius that can model and create, but for the humility that will be taught, and the resolution that will root up and ostracize. If our friends are so foolish as to ignore or conceal our faults, we shall probably find more frankness, and more real friendship, in rivals and enemies, in whom the critical organ is wont to be fully developed.

Whoever is desirous of correcting such faults as are the subject of our present consideration, need be at no loss for the requisite illumination. If there is first a willing mind, there

will be no lack of either lights or helps. The chief obstacles to success in such an attempt are to be encountered in the beginning, and they will usually be found to exist in the very slight importance attached to such reforms, or in the false pride that thinks it a degradation to make an improvement which is deemed equivalent to confessing an imperfection. Let us suppose that an earnest experiment is to be made upon the written and spoken language, with the intention of ridding it of all errors and inelegancies, and of cultivating a style both for conversation and for more formal occasions, which shall never offend a refined ear. The scholastic exercises in speaking and composition always afford many more suggestions on this subject than are usually heeded, and I must think that any student really anxious for improvement may so far profit by such exhibitions, and by the criticisms they are wont to call forth, as to cure effectually all the errors which most frequently occur. This remark applies both to action and to utterance, and it seems to me very obvious that nothing but indifference to the subject can perpetuate faults in attitude, gesture, and pronunciation, which are strikingly at variance with good taste and established principles. It will prove a more arduous, though seldom a fruitless undertaking, to extend this unsparing reform to other occasions, not comprehended in the teacher's domain, which, however, often become chief sources of a corrupting influence upon language and taste. Forms of expression are constantly working their way into currency in the thoughtless intercourse of young men, recognized at first as vulgar slang, and tolerated only for their grotesque, absurd extravagance, which, in the usurping spirit that belongs to such vices, gradually impress their complexion upon the colloquial style, of which they become the chief staple. Once habitual, this style encroaches upon the properties of more serious occasions, and the hopeful imitator of Jack Downing and Davy Crockett, who is the envied centre of merriment in his own laugh-

ing circle, becomes its unconscious subject in the drawing-room.

From corruption in language there is only a brief step to corruption of taste; and I never listen to a sparkling genius of this particular type, fluent in the savory diction of Sam Slick and his compeers, without a painful conviction that he has put himself under tutors whose vulgarizing influence it will require a great deal of classical training to counteract. From habitual intimacy with such a style of conversation, the mind contracts a certain infection, a proclivity to what is too low for an educated man — an appetite for a species of humor that is broad to grossness and vulgarity, for which, I fear, education and the mature judgments of manhood will never be able to find a perfect cure. It is for the student himself, or for no one, to apply both prevention and remedy. He may check the still pliant tendency before it ossifies into habit. He may, perhaps, expel the virus before the constitution is tainted with incurable disease, but I am compelled to regard this as one of the most common sources of a deteriorating, vulgarizing influence, which so often thwarts and counteracts the natural tendency of liberal education to purify the taste and elevate the character.

The natural soil for this fantastical diction, which has no recommendation except in its intrinsic obscurity, is found in the uneducated, or half-uneducated mind of a large and increasing class of young men, whose gregarious occupations create a demand for the talent and the material of conversation which their low standard of intelligence is not competent to satisfy. By them this degraded currency is naturally welcomed as an easy substitute for the knowledge, taste, and wit with which good cultivation, if not Nature, has refused to supply them. The most exorbitant forms of speech, in doing violence to all sense and reason, cling to the memory with the greater tenacity. Their destitution of all specific, intelligible meaning fits them all the better to be the medi-

um of a social intercourse, into which thought and common sense enter only in their lowest and least appreciable forms, while in the enormous breadth of their gross humor they are well adapted to ears less delicate, if not more elongated, than usually fall to individuals belonging to the human species. To a careless observer, there is often something entertaining in listening to this substitute for wisdom and wit, when, on the closing of the work-shops, it becomes vocal along the side-walks, and an unreflecting benevolence would as soon deprive these aspirants for the honors of a gentleman of their reeking cigars, as these aspirants for the honors of a wit of the only vocabulary in which they know how to assert their pretensions. This same benevolence, however, becomes more thoughtful, and, having some mission of truth, or virtue, or religion to these young men of a strange language, will not be long in reaching a painful conviction that this egregious gibberish of which it had forborne to form any opinion more unfavorable than that it was foolish and absurd, has really penetrated into the character. From so often standing in the place of good sense, it has finally supplanted it. From being the dialect in which the mind is wont to put forth its most pretending essays in thought and eloquence, it becomes the only vehicle on which it feels competent to embark its conceptions. Low, ludicrous associations come at length to attach themselves to the most serious subjects, and the highest questions of morals and religion gradually lose all influence over a mind habituated to contemplate them, as it does every thing else, in such lights only as may find the most ready expression in this debased and debasing dialect.

I have bestowed a paragraph upon a very palpable and undignified error, as it is developed in uneducated minds, because the illustration may be more striking and effective. The vitiating tendencies in the student guilty of a similar folly will operate with equal force, but are likely to be par-

tially counteracted by the nature of his pursuits. A cultivated mind has acquired some power to resist the deteriorating agency, and it finds a measure of protection against the contagion in the vigor and the multitude of its own activities. I should fail, however, of giving expression to my settled conviction, did I not ascribe to the fault in question a very considerable as well as baleful influence over the development of intellectual character. The tender plants of taste and genius are choked by these rank, overshadowing thorns. The delicate, susceptible mind gets a tinge and a bias; the style of thought an insidious, contaminating infusion of ineradicable grossness. I very much doubt whether any one who has for a series of years subjected his tastes to the deteriorating influences supposed, will ever after become capable of that nice susceptibility to the finer proprieties and beauties of language, on which the highest excellence in composition and oratory so much depend. So far as I may rely upon my own recollection and observation, I can confidently declare that I have always seen the grossness which was cultivated in the student cling with inexorable tenacity to the man in after life. No high public position, no familiarity with polished society, no after endeavors, were able fully to remove the blemish — to purge the infection which grew up with the years of academic life. They were wooed and welcomed when the mind was all plastic and susceptible. They are bound up in its destiny by inevitable habit.

The correction of these petty faults and impertinences, which, together, often exert a very appreciable and deteriorating influence upon the prospects and character of educated men, must be effected, if effected at all, by a vigilant self-inspection and control, instituted during the forming period of education, before such habits have become confirmed, and conducted in the spirit of an indomitable purpose and an unsparing faithfulness. While nothing is to be regarded as trivial or unimportant which may detract from the highest

efficiency of the intellect, or interfere in the slightest degree with the harmonious, graceful, perfect mental development which it is the business of education to achieve, no obstacle should be deemed insuperable, no resistance invincible, before the indomitable ameliorating process to which every student resolved to be a *man* may triumphantly subjugate all his mental powers and habitudes. The possession of this self-forming and self-reforming power is the distinguishing attribute and privilege of *young* men. In the energy which bravely asserts this high prerogative, and the indolence that yields it up in the face of every difficulty, reside the true sources of the honor and the shame that are to give their complexion to the history of manhood. Unquestionably, the manly exertion of so high a function will involve labor, and self-denial, and patience, and perseverance; but all these are virtues worth cultivating for their own sake. They are *media* of the noblest discipline, and it were the part of wisdom to multiply our relations to them, as the best auxiliaries in all the enterprises which are likely to yield, either to youth or to manhood, either dignity or enjoyment.

It is not well to begin the work of education and self-culture by an over-careful study of labor-saving expedients. He who has conceived the purpose of making of himself so considerable a thing as a *man*, may, at the outset, lay his account with no trivial expenditure of toil and painstaking. The raw material of such a fabric behooves to be passed through refining processes; and this cunning age, so famous for easy methods and shortened routes, still blushes to confess, as the result of all its cherished theories and experiments, that the crowning improvement which is to divorce wisdom from work exists only in *posse*. Even the fabulous poets, who could transform flowers and butterflies into nymphs and goddesses, never ventured to place wisdom any where but upon the loftiest summits, inaccessible to mortals except by slow and toilsome steps.

Presuming the student to have gained his own cordial assent, in full view of all the detail and duration of the work before him, to the reformatory efforts needful for thorough, comprehensive self-culture, I may repeat the suggestion that his main business will much resemble the gardener's, who trusts to the well-prepared soil for the growth of sweet flowers and delicious fruits, but labors diligently for the eradication of the noxious vegetation that conceals their beauty and distorts their proportions. A good mind, in the absence of disturbing influences, and under judicious training, has a spontaneous tendency to symmetrical, graceful development. Bountiful Nature has sown the good seed, which finds the most favorable conditions for germination and growth in the scholastic occupations usually embraced in the curriculum of liberal education. Under all ordinary circumstances, such studies provide, in the best way known to modern science and experience, for the harmonious manifestation and improvement of the mental faculties. Thus secure of the more tangible benefits, by an earnest co-operation with the general scholastic movement, the student is at liberty to direct his special solicitudes to the correction of faults and the removal of defects, usually the result of accidental causes. Whether his attention shall be turned toward errors in language, or utterance, or action, or manners, it will be chiefly fixed upon things to be avoided rather than on things to be desired or to be done. In all the changes that shall be effected, it is quite possible there will not be the positive addition of a single accomplishment. In this removal, however, of the faults and the ungainliness which were most noticeable, a freer scope is given for the development and the spontaneous play of the better innate tendencies, which are constantly invited into manifestation by the good general culture.

We may have a great deal less of gesticulation under the new regime that proscribes all improper gestures. The vocabulary, which was distended by much of all the vulgarism,

provincialism, and slang which the West and the East can supply, will certainly be reduced in its compass and copiousness when nothing shall remain but such a pure, simple dialect as befits the mouth of a scholar and a gentleman. Something may, at first, be lost to conscious dignity when the cigar no more illuminates the evening promenade — something to conscious ease in making the descent from a two to a four-legged chair. The rejection of so much that had become customary and spontaneous, will very likely leave, at least, some transient sense of a want. The good nature and the good culture, however, upon whose domain the ostracized follies were manifest intruders, will be forthcoming, with their genial arts, to build up the waste places in forms of new grace and beauty.

It may be added, that the removal of a fault is usually much more important than the acquisition of an accomplishment. The attitude and the movement, which are no longer chargeable with ungainliness or constraint, have become appropriate and even graceful. Language and style, purged of the faults which due attention to the subject readily detects, are proper and pure, and verge upon elegance, and now that these vicious and vitiating elements are removed out of the way of improvement, study and composition, and reading and society, all contribute to an ever-progressive refinement and excellence.

It will be perceived that the methods of corrective reform here recommended all tend to simplicity of action and character—to unambitious style of conversation and composition, and to repose of manners—to the rejection of all affectation, artifice, and exaggeration, a condition of things precisely the most favorable to a free, full, truthful development of whatever capabilities for good Nature has bestowed. I shall close this Lecture with the suggestion of a deeply philosophical argument in favor of cultivating simplicity of language. It has been charged, by a distinguished female wri-

ter, upon the young of her own sex, that they are specially addicted to the use of exaggerated phrases and epithets in conversation, and the practice is very properly stigmatized by her as being excessively stupid and vulgarizing. I do not imagine that this fault is confined to either sex, though it, no doubt, prevails mostly among the young, and my objection to it goes somewhat deeper than a question of good taste. You will readily comprehend the special extravagance which I have in view, as I presume you all have, within the circle of your acquaintance, a number of exemplifications of it. Such persons are not content with expressing with reasonable precision the idea or quality under consideration, but would add to its impressiveness, and make what, it may be, is somewhat commonplace, startling by the use of strong epithets. With such persons slight imperfections are *horrid*, and slight inconveniences *horrible*. They are wont to be filled with *dreadful* apprehensions, have *dismal* nights, and *awful* weather. Sights that awake little emotion in others, are perfectly *beautiful*, *splendid*, *magnificent*, or they are *odious*, *frightful*, *detestable*. Their promenades or visits are *perfectly delightful*, and their cherries *perfectly delicious*. One is on the point of congratulating these fortunate people on possessing several friends who are all *exquisitely beautiful* and *perfectly elegant*—the *best*, the *noblest*—the most intelligent, the most remarkable in some virtue, accomplishment, or talent in the wide world, but for the fact, soon disclosed in offsets, that they have as many enemies equally worthy of epithets most adapted to shadow forth the marvelous in vice, stupidity, or bad breeding. Such practical youths do not disapprove merely—they *hate*, *detest*, *abominate*. They are not displeased or angry, but absolutely *mad*. What to others may appear not quite celestial, but, as the world goes, passable enough, is, in their vocabulary, at the very best, *abominable*, and very likely *infernal*. We do not stop to note the gross violation of charity, and good

taste, and common sense involved in such extravagances, nor of good breeding, which is always offended by this poor ambition for the striking and the unusual. We mark only the far higher offense against the rights of the intellect. The proper function of language is the truthful expression of ideas, and the more exactly it accomplishes this end, the more perfectly does it answer its fit and proper calling. The first, the second, and the third thing with the student of language should be always to use the precise term which exhibits, in its true form and dimensions, the intellectual prototype of which it professes to make conveyance to the eyes and ears of others. This habit of accuracy once established, the thought becomes associative with the most fit and expressive word, and they mutually suggest each other, even to the most rapid speaker or writer. This unspeakable advantage is forfeited by the senseless exaggeration now the subject of our criticism, and the victim of so bald a method of winning distinction, if he chance to have an idea to communicate, will probably have to choose out of a troop of extravagant epithets which press in upon him in his time of need—a promiscuous mob, subject to no mental law, and all, probably, unadapted to his purpose. The thought and the word have been forced out of their natural relations, and no longer suggest each other.

Again; the silent processes of thought are carried on in language which is really as much the medium of thinking as it is of expressing thought. In the words which we employ in conversation and writing, and in the sense attached to them in our daily intercourse, are our unuttered thoughts likely to enshrine themselves in the chambers of the mind, awaiting, in that precise combination with the words, fit occasions for outward expression. It is easy to perceive how the exaggerated speaking, which we have seen to be little better than habitual falsehood, must introduce the same spurious element into the thoughts and the reasoning. The false

rhetoric becomes in this way the source of false logic, and necessitates exaggeration and confusion in the working of the mental powers. It is worth while for the student to meditate thoughtfully upon these subtle relations, and to keep himself apprised of latent causes of mischief, which operate all the more effectually for being overlooked or contemned.

LECTURE VII.

THE FORMATION OF CHARACTER IN COLLEGE.

Nature and Power of Habit.—Character widely different from Reputation.—It is made up of a Man's real Qualities and Accomplishments.—Latent Agencies incessantly at work.—Peculiar Impressibility of the youthful Mind.—Far more so than that of Childhood or mature Manhood.—Germs of Good and Evil rapidly developed at College.—Practical importance of the prudential Regulations of Academic Life.—System and Regularity.—Punctuality.—Order.—A Defense against the Encroachments of Indolence.—Character modified by Associations.—Laws of Academic Institutions.—They are its Ideal, its Model.—Why they do not always produce the desired Result.—Young Men are Free Agents.

Throughout the brief course of Lectures of which this, for the present, at least, will be the conclusion, you have not failed, young gentlemen, to recognize the presence of one pervading, overruling idea. I adverted at the outset to the nature and power of habit, and to its manifold significant relations to the business of education. In discussing the motives which exert an influence upon the student's progress so strong and characterizing, I called your attention, not to transient impulses and vanishing results, but to such as are permanent, and as impress upon the mind *habitual* tendencies and abiding aptitudes. Intellectual discipline, which is, perhaps, the best definition of education, is only another form of expression for the good mental habits with which the student should become endowed in the labors and conflicts of his scholastic career. Education seeks, throughout the long succession of its experiments and exercises, to improve, to the full extent of their capabilities, the several faculties of the mind, and it gives its name to the group of conservative habits to which is intrusted the preservation of all the precious fruits

of so much protracted, painstaking endeavor. It was under the guidance of the same pervading idea, and for the purpose of preventing or correcting injurious habits, that I adverted to improprieties and petty offenses against good taste or good manners, which very intelligent and well-educated men sometimes allow, by becoming habitual, to impair the value and influence of literary accomplishments.

Education, then, when spoken of as the result, and not the process of intellectual training, consists in a certain number of mental habits and aptitudes, the product of the scholastic culture. It furnishes most, but not all of the elements that are combined in the *character* of an educated man. Character is more comprehensive than education, which it embraces, together with a variety of ingredients derived from other sources. It is the *amount* of all the efficiencies with which an educated man is furnished for the discharge of his duties. It is an accurate *expression* of all his aptitudes for fulfilling the proper functions of an intelligent human being. Character, you will perceive, which is thus made up of a man's real qualities and accomplishments, is widely different from reputation, which is but the estimate, often false as well as changeful, that is placed upon him by the world.

All that has been advanced in our previous discussions in regard to the theory and practice of the scholastic life, is strictly applicable to the subject of this concluding Lecture, the Formation of Character in College. In addition to the teacher's faithfulness, and the pupil's diligence, there are other agencies, not contemplated or provided for in the scholastic institute, which are very powerful, as well as ever active in their operation upon the youthful community. The student, during the years of his academic residence, dwells in the midst of modifying, transforming influences, that, from many unsuspected, inevitable sources, flow out upon him, and, scarcely less than his own and his teacher's efforts, give form and complexion to his subsequent history. Let us de-

vote the present occasion to some brief consideration of these latent, less tangible agencies, which have not fallen within the range of our previous discussions.

It would not, probably, be correct to affirm, in regard to the period of life usually spent in college, that it is more susceptible than any other to modifying influences. The constitution of infancy and childhood is, no doubt, still more delicate and impressible, and is wont to undergo greater and more rapid changes under the action of surrounding circumstances. Indeed, it is the very rapidity of such changes, and the facility with which they are effected on a mental condition so tender and flexible, and withal so prone to imitation, that protect the young against the formation of fixed habits at a period when they must be destitute of the discretion and experience that ought to preside over a process so important. The swift advances of childhood outstrip the growth of habits, and keep the elements of mental character in a state of fusion and movement, incompatible with receiving or retaining any very determinate or enduring impressions. In this incapacity to take on and preserve new and permanent intellectual lineaments, childhood resembles middle life and old age, much more than either of these resembles the period usually occupied with academic pursuits. The incessant transitions of the one, and the stubborn immobility of the other, are alike unfavorable to the formation and establishment of permanent mental habits. Between these two points in the mind's progress and history lies the region of fertility, and sunshine, and showers, where culture is omnipotent, and where, in the absence of skillful culture, a luxuriant growth, however worthless or pernicious, springs up unbidden. It is no exaggeration to say of a college peopled with eager youth at this eminently forming age, that it is a very focus of intense and effective influences. Independent of all that is taught and all that is learned, causes are here vigorously at work that are sure to model the character and give it form

and pressure for all future time. It is, indeed, the appointed time of change, when pliable, impressible boyhood gives place to the harder sinew and more rigid features of the man. In the family circle, amid the sympathies and safeguards of home, where the inevitable transition may be made under conditions most favorable to benignant results, this period of human life is, above all others, trying and decisive of the destinies of the future. In college, the blessed dominion of domestic affections is measurably suspended or superseded, and the manifold ties, before so powerful to restrain the waywardness and inexperience of youth from gross aberrations, usually fall into the inefficiency of enfeebled, unsustained sentiments. In this new, unsheltered position, the unconscious, unresisting youth is subjected to a multitude of powerful influences unknown to his previous history, and unprovided for by the maxims and habits in accordance with which his life has hitherto been conducted. Yielding, penetrable, plastic, he breathes an atmosphere vital with transforming agencies. Himself the overflowing source of an irrepressible, outgoing efficiency, forever busy in modifying and molding the character of his associates, he is, at the same time, the very attractive centre of a thousand confluent streams, no less potent and eager to tinge his nature with their own various hues and properties. With natural tendencies to transition and transformation so manifold and urgent, and under so many circumstances so adapted and efficacious, there must needs be a rapid formation of character. Each germ of good or evil is hurried forward into a rapid development by a highly-stimulating process. It is nothing that the agents and subjects of this transforming process are wholly unconscious of the revolution that is passing before their eyes and upon their own nature. This unconsciousness can not retard the progress of change when the laws of our being render change inevitable, and leave nothing to human freedom but the prerogative of determining whether it

will be the victim of these irresistible tendencies or whether it will be their guide.

It is no part of my design, as you will please observe, to represent the powerful tide of influences which play incessantly upon the student's exposed position, in which his entire academic life is immersed, as wholly vicious and corrupting. Such a view of the subject would awaken solicitude, and even despair, but would not be suggestive of any lessons of practical worth. It would be unwise, and perhaps dangerous, to enter upon a voyage without some acquaintance with the force and situation of the various currents to which our bark must be exposed, but it by no means follows that the agitations of the sea may not be weathered without disaster, and even be made subservient both to safety and speed. The delicate susceptibilities of the youthful mind, and the genial hospitality with which it throws wide open all its portals, and proclaims broad welcome to whatever visitants may please to enter, are not to be contemplated chiefly as sources of danger, but rather as offering the most favorable conditions for liberal culture, and the production of fine, elevated character.

This plastic, ductile, impressible nature, with its precious freight of aspirations, tendencies, capacities, and liabilities, is the great central fact to which all the arrangements and appliances of education, and all the efforts of self-culture must be adapted and directed. Such a reference has been kept in view in our previous discussions of college studies, and of the motives, methods, and habits most favorable to improvement. The minor arrangement and requisitions connected with the order and administration of a place of education are only wise and salutary in proportion as they consult the class of wants here indicated.

It is in view of this peculiar impressibility of the youthful mind, and its exuberant tendencies to receive new habitudes and modifications from the molding agency to which it is

exposed, that the prudential regulations, and the accidental circumstances and adjuncts of academic life, assume a practical importance very worthy to be taken into our account of the causes that are efficient in the formation of character. The system and regularity indispensable in the scholastic community, where labor is co-operative, and occasions for concurrent action return with almost every hour, exert an important though indirect influence, which is likely to establish habits of punctuality and order, of inestimable value in every department of either professional or active life. This methodical arrangement of duties — this precise apportionment and distribution of tasks and times, is, with a large class of minds, quite indispensable as a condition of efficiency and success. A few individuals, rich in the unfailing resources of constitutional vivacity and enthusiasm, and acting always in the presence of the highest motives, are sometimes able to make respectable attainments in knowledge, and, what is yet more rare, to keep up, amid the distracting scenes of life, a good measure of intellectual activity, by such desultory efforts as are possible in the absence of a judicious controlling plan. With the great majority, however, system, which implies at least punctuality, order, perseverance, is a prime necessary of intellectual life, all of whose movements become embarrassed, uncertain, and feeble when they lack the guidance, support, and facility always afforded by an intelligible, judicious, and authoritative *programme*.

Such a law to live and work by, when it has become deeply rooted in the habits, becomes a chief element of mental power. It is a potent defense against the encroachments of pleasure and indolence, and provides a sanctuary for the performance of intellectual rites in the midst of the world's bustle and distractions. It would not be easy to exaggerate the great practical importance of cordially accepting, and vigorously maintaining through life, the habits of order and punctuality, and of the judicious distribution of duties and time,

846344

into which it is a spontaneous tendency of the under-graduate career to induct the student by easy and scarcely perceptible degrees. Here, beyond all doubt, resides the great secret of success. Ordinary minds, working upon a *plan*—working systematically—achieve what, without such helps, is utterly impossible to the greatest genius. In fact, great intellectual performances are not often the product of minds of the best natural gifts. Such minds are wont to be corrupted by facility of acquisition, and to rely more upon special efforts than upon persevering industry. Science owes its triumphs chiefly to the race of patient, plodding workers, who are content to pay the price of wisdom, and whose steady, life-long progress in knowledge usually leaves behind the whole multitude of competitors, who so easily outstripped them at the beginning of the race. It is precisely this want of the orderly arrangement and strict punctuality, and of the mental industry and mental activity which they are wont to conserve and sustain—virtues which a college residence tends, above any other discipline, to establish—it is precisely this want that cripples the energies of the majority of educated men, and leaves them aground midway in their career. It is because the educated physician follows no plan, and consecrates no hour to study, that he sinks into a mere man of routine and precedents. It is because the Christian minister has no established order in his work that the duties of the parish and the duties of the study are forever in conflict, and that both classes of duty are in the end neglected. An illustration, equally instructive, might be derived from every department of activity in which educated men are wont to engage.

Observe that this efficient element of character, than which I know of none more indispensable to success in life, is merely incidental—not announced as one of the ends of scholastic arrangements—not thought of by the pupil, nor, it may be, by the teacher himself. As the result, however, of this incident or accident—of this spontaneous growth, we have in

good students one of the most enduring, certain guarantees of future well-doing, an *established habit* of orderly, prompt, vigorous mental activity. I have dwelt upon this single example of the results of the scholastic life, not more because of its great practical importance, than as a striking illustration of the general effect of the system of public education. Whether for good or for evil, four years in college are to any young man a transforming period. Diligent, earnest students, impelled by lofty incentives in their quest of mental power and resources, receive the new impress unconsciously in the form of effective habits and manly sentiments, which are at once the fruit, the expression, and the conservatories of intellectual and moral progress and attainment. Others, less active in their co-operation with the institutional movement, but still not deficient in yielding conformity to scholastic obligations, are less profoundly, though not less really and permanently, penetrated by the dominant molding influence, while we can not say in regard to the still more passive and involuntary subjects of such efficient agencies, provided only that they keep clear of a positive distaste for their position and occupation, that they will not derive considerable advantages, as they certainly will great and lasting changes, from the literary atmosphere and fellowship of so many scholars. The susceptibility of youth, stimulated by new, exciting circumstances and associations — the intensity of institutional life, acting directly, and daily, and hourly upon the intellect, and the moral and social feelings, and for so long a period, *must* produce in all a most observable as well as an enduring modification of character.

It should also be noticed that the college can not avoid this full impression of itself upon its company of plastic youth. If its mental or moral tone is debased, and its organization vicious, they must breathe its tainted atmosphere, and can not escape its infection. They come hither to be transformed, and the worst institutions, no less than the best, are compe-

tent to achieve the predestined metamorphosis. Indolence, relaxed discipline, superficial teaching, and more shallow learning, are mighty instruments in working out this inevitable, irreversible revolution in the student's character and destiny. There are, no doubt, essential differences between the two classes of agencies to which we have referred, as well as in their results, but the choice lies always between the good and the bad agencies and results, and not between either of these and none at all.

The fundamental statutes of a literary institution are its creed. Its principles are announced in its practical demands upon the student's industry and general conduct. Not to require habitual diligence and punctuality is practically to inculcate the opposite vices, and, in many instances, really to make them parts of the student's character. Not to exact attendance on morning and evening, and Sabbath worship, is, in the working of a college upon the youthful mind, little better than the positive inculcation of the opposite and anti-Christian theory. The omission becomes, under the circumstances supposed, not only a negation, but a proscription of the omitted duty, and a virtual enforcement of the most hateful impiety. This is not necessarily the case every where and always, but in the domestic and the academic community—every where where the young are to be taught and trained, it is true, eminently and without qualification. Here, the truth that is not inculcated and the virtue that is not required, make haste to become the falsehood that taints and the vice that stains the character. The laws of a college are, in this view, its declaration of faith. They are its *ideal*—its model, which seeks for a realization in the student's life. The best-ordered and best-conducted institution does, as a matter of fact and experience, often fail in securing the elevated aims contemplated in its theory, and the counteracting influences frequently prove an overmatch for the teacher's vigilance and untiring efforts. The college, however,

can never, under the circumstances supposed, forfeit the honors due to an uncompromising advocacy of the principles of truth and righteousness. Treachery to these would richly merit the reproaches of heaven and earth ; but the least successful attempts for their realization, made in an earnest, unconquerable spirit, deserves, and will usually command, the approbation, not of good men only, but even of the vicious.

The parent, with the aid of all the holy sentiments and powerful associations of home for his auxiliaries, is often baffled in his endeavors to plant the seeds of intelligence and virtue in his son. It is just because young men are free agents, and wield for themselves, in high independence of parent and teacher, a controlling authority over the formation of their own character, that so many grievous, shameful discomfitures—so many heart-rending catastrophes darken the history of our institutions of learning. And yet, where will you find a place of safety—where a greater exemption from the acknowledged dangers that beset this most exposed period of human existence ? The time has come when, by the unchangeable law of our being, and in the arrangements of God's providence, the inevitable transformation must have place. The youth, hungering and thirsting after molding influences, must now be filled. Each individual has his own capacity for taking on new forms and characteristics, and from some source or other the insatiate demand has, in these forming years, to be supplied.

It is in such an exigency that the educational institute freely and lovingly proffers its protecting statutes and its salutary inculcations—all its paternal safeguards, and its more direct and plastic efficiencies—opens crystal fountains, and spreads out sumptuous viands most adapted to satisfy all mental and moral appetencies. If we must admit that this affluent provision for the intellectual and moral necessities of the young—this concentration of beneficent influences—often prove ineffectual in their operation, just such an admission

is to be made in regard to the merciful provisions and arrangements of Heaven itself for the present and eternal well-being of our fallen race. God himself respects the freedom of the human agent, and submits to be baffled and thwarted in his efforts to save, rather than do violence to the fundamental law which He has impressed upon our being. The efficient moral appliances ordained by the Great Father for the restoration of the fallen race even become pernicious and destructive—"a savor of death unto death"—to as many as refuse a voluntary co-operation with means of recovery proffered to them by the divine goodness. Much more may we expect the most strenuous human efforts to fail in their objects when they come into conflict with a fundamental law of human nature.

Baccalaureate Discourses.

I.

INDISPENSABLE REQUISITES FOR SUCCESS IN LIFE.

A DISCOURSE TO THE GRADUATING CLASS OF THE WESLEYAN UNIVERSITY. 1844.

Young men likewise exhort to be sober-minded.—Titus, ii., 6.

The virtue which this text inculcates is not temperance in animal indulgences and enjoyments, but *discretion*. The young are to be admonished to form their plans of life with thoughtful deliberation, and to subject their conduct to such laws as the common sense and experience of the human race have developed and prescribed. Young men need such advice. They are unavoidably exposed to misleading influences and to illusions. Hitherto they have had little or no part in affairs. Their business has been with preparation—with prolusion, and disciplinary exercises, and they often bring into the arena of real, earnest action and responsibility, arms and hearts strong and brave for the struggles before them, while they are mostly unfurnished with the maxims and the habits which alone can insure them against discomfiture, and win for them the victor's crown. Youth is confident and sanguine, inexperience is rash—errors for which God provides an antidote in the lessons of history and religion, if the impetuous activity of youthful life will have the grace to listen to His voice.

It is worth while for young men to give heed to these lessons, for it is to them alone they are really valuable. The old may learn them, must learn them, but usually too late

for any high end beyond that of repentance. Wisdom is, indeed, a graceful ornament for hoary heads, but its utility, its full power, its crowning glory, is only made manifest in its union and co-operation with the generous impulses of youth and the strenuous labors of manhood. "Young men exhort to be sober-minded." Let them pause on the threshold of active life, and consider well its duties and demands, its liabilities, and its conditions of success. They owe it to society. Young men have a destiny to fulfill. Not one of them "liveth to himself." Education, virtue, civilization, the common weal, lean upon them. They are to be chief actors in all the great enterprises of their generation, and it would be a folly and a crime to rush thoughtlessly upon such a theatre. Let "young men be sober-minded," for they are to be the agents and co-workers with Divine Providence in all His gracious and benevolent operations, which have time and this world for their sphere of action. "I have written to you, young men, because ye are strong." Ye are God's chosen instruments for the promotion of His highest and most merciful designs. "Be sober-minded." Rise up to a due appreciation of your high calling. "Ponder well the paths of your feet," for you are about to step on holy ground.

It is obviously of the highest importance that young men should begin their career of active life aright. An inconsiderable divergency at the outset must lead them more and more astray from the path of safety and success. Such an error, however inconsiderable in appearance, is, in its nature, both fundamental and permanent, and must tend directly and perpetually to fetter and oppress, and, at least partially, to neutralize the intellectual and moral energies. Educated young men have learned many valuable lessons in ethics, in philosophy, and in history, and it will be admitted to be the most egregious folly to neglect these all in practice. Why study to acquire knowledge—why labor so assiduously—why make sacrifices in pursuit of attainments which are to be

coolly discarded and overlooked in the only conjuncture when they can be of any real use? Science *in posse* is worthless, or nearly so. Education, as knowledge, is thus lost to all valuable ends—as a mental discipline, it is wholly perverted.

Let me, then, invite the attention of the young men before me to the exhortation of the text. Follow me, my dear friends, in a brief discussion of this subject, and in some applications of it to your own condition and character.

The misfortunes and miscarriages of life do not commonly arise from a deficiency in native talent or acquirements, or from the untowardness of circumstances. I do not hesitate to affirm that a liberally educated young man of ordinary capacity has, in this country at least, all the means necessary to insure usefulness, respectability, and happiness. So extensive and pressing is the demand for literary qualifications—so many and broad are the fields open, outspread in every direction, and white for the harvest, that barely competent attainments, provided they are united with some degree of energy of character—that they are not marred by great vices, or neutralized by some special perverseness of intellect or temper, are morally certain of finding full scope for activity, and an abundant reward. So true is this, that our young men are frequently drawn away into the arena of busy life before they have completed their collegiate course, and our graduates are often pushed into stations of high responsibility and influence at a period much earlier than prudence, or than their own reasonable wishes, would approve. So great are the facilities, that dull, commonplace minds often succeed very well by mere dint of industry and perseverance, while young men of better gifts almost never fail except through their own fault.

It must be admitted, however, in the face of these declarations, which are as obviously as they are historically true, that failures, many grievous failures occur. Our educated young men, perhaps, commonly fall below their own stand-

ards of excellence and success, and often below the reasonable expectations of their friends, as well as of the demands of the world. The admission is certainly mortifying, but it need inflict no discouragement on ingenuous minds. Discomfitures that proceed from causes at once obvious and vincible are useful as warnings, and as incitements to caution, and diligence, and strenuous exertion. Let young men be sober-minded. Let them thoughtfully ponder their ways, be mindful of their dangers and their duties, of their liabilities and their capabilities. Let them remember that success is an attribute neither of chance nor destiny, but the award of Divine Providence to discretion, to virtue, to labor. Educated young men are commonly learned in the truths which, carried out into action, would guide them to success and honor, full of unheeded maxims that contain the essence of all practical wisdom. Let them but practice the lessons they have learned so well. Let them give earnest heed to the teachings of experience and history. Let Divine philosophy, so often studied as a task, now be wooed as a guide. Above all, let religion—hitherto unacknowledged and neglected, lauded or trampled on, or, it may be, embraced, yet never half obeyed—now be welcomed as a chief light of the mind and a main element of character—as at once the pledge and the instrument of intellectual as well as moral excellence and greatness.

Let young men be sober-minded. Let them give reverent heed to the teachings of experience and history. These constitute the source from which are derived most of the valuable maxims by which wise men form their characters and conduct their affairs. No portion of that most important department of human wisdom, usually denominated common sense, was derived originally from either instinct or reason.

That industry, and perseverance, and order are indispensable conditions of success in the pursuits of life, is by no means an innate truth, nor were there any logical formulæ or pro-

cesses by which it could have been demonstrated anterior to individual experience. The untaught savage, ignorant alike of the past and the future, as he struggles blindly but mightily with his unpitying destiny, unconsciously develops the facts which, to his more fortunate successors, are to be the elements of progress and civilization. It is only in proportion as these results of individual effort are treasured up and reverenced as fundamental laws, that the human race advances in knowledge and happiness. The discoveries of each generation thus become the inheritance of all that follow, and each begins its career from the advanced position to which all the preceding had been able to bring up their improvements in the art of living well and wisely. Of this law of progress, it is material to my purpose to observe, that it is generally followed by communities, and only very seldom and imperfectly by individuals, and hence it has occurred that, while many modern nations are incalculably in advance of Greece and Rome in all the elements of grandeur, and power, and material enjoyments, man, as an individual, has, apart from the moral influences of the Gospel, made comparatively little improvement; and were we called on for the best specimens of humanity, so far as intellectual and physical powers are concerned, we might be driven back to make our selection from the compatriots of Plato or Fabius. Nations obey the lessons of experience fully and promptly; individuals are too indolent to heed, or too proud to follow them, and hence are engaged evermore in reproducing the mistakes, the follies, the vices, and the miseries of their predecessors. Each man begins his career of experimenting for himself, not where his progenitor left off, but where he commenced. History is, for the most part, lost upon us. We will not be the wiser for the past. Every one must learn for himself—must make his own mistakes—must learn wisdom from adversity—caution from imprudences—temperance from excesses—industry from want or from avarice. The error is as

if the child should disregard all the cautions of his parent and his nurse, and taste for himself of every noxious, bitter fruit, and every poisonous plant—as if he would plunge into the flood, or the storm, or the fire, till, in the end, he should have learned some of the laws of Nature and of life, when he had become so marred and enfeebled that the knowledge would be nearly useless to him.

So it is, little as they think of it, so it is with many—with most young men. They are habitually and proverbially unmindful of the teachings of experience and age. They are prone to judge by appearances. They yield to the seductions of the present. The counsels of parental affection are lost upon deaf ears. The voice of the preacher and the teacher will not be heeded. The oracles of wisdom, which sages have reported as honored, are esteemed but as idle commonplaces, of no worth or adaptation. A smart repartee or a loud laugh shall often pass for a sufficient answer to the profoundest apothegm. There is often observed in young persons a perverseness or recklessness of folly that will not listen to counsel or reproof. They *will not* fear that idleness, bad company, disorderly habits, incessant profligacy, are real dangers, as the whole rational world pronounces them, and experience has uniformly shown them to be. Parents and friends interpose with remonstrances and entreaties. All is in vain, and passes for so much croaking; and the youth—full, it may be, of talent and high aspirations, and not devoid of many amiable attributes—presses gayly and boldly on in a career which every book he reads, and every sane man he meets ten years older than himself, assure him must prove fatal to all his honorable purposes, and to all his chances of respectability or success.

If young men would be sober-minded—if they would give heed to experience—to friends—to their own common sense, it were easy to guide them unharmed, through the temptations and dangers that beset them. It is not ignorance—

very often it is not depravity, nor vicious habitudes that lead them to ruin. With their eyes open to consequences—fully instructed in all the ways of duty and of safety—with the holy maxims of wisdom on their lips, they move onward in their folly with utter indifference and recklessness. Of all the cases of difficulty with which, in my professional duties, I have been called to deal, such as I have described are the most hopeless. It is usually found impossible to break the spell or awake the sleeper; and not a few of the most amiable and promising young men, who have held to me the endearing relation of pupils, have gone to ruin, not because their principles were unsound, or their passions strong, or their intentions bad, but only because they would not consider—would not follow advice which they knew to be good and felt to be kind—because, in the recklessness and excess of the unparalleled folly to which they fell victims, they would not *resolve to do right*.

I will advert here to an unsound and pernicious doctrine, sanctioned but too often by good men and able writers, and adopted by many young men with an inconsiderate levity, which too frequently proves but the precursor of ruin. It is, that no knowledge of life and character is of any real value except that which is gained by our own experience. I will not stop to prove, for the simple announcement is demonstration on this point, that this sentiment flatly contradicts the great first principle of moral education, as proclaimed by Divine Wisdom: "Train up a child in the way he should go, and when he is old he will not depart from it." It is no less at variance with all the teachings of right reason and common sense. Grant that the experience of our predecessors does not furnish safe maxims to guide us in the career of life, and there is, of necessity, an end to all progress. Man, at the end of a thousand years, will stand where he did a thousand years ago. Our ancestors have conferred nothing upon us—we shall bestow no boon upon our successors but

the doubtful privilege of having a part on the theatre of life, on which every one is doomed, in his turn, to play the savage or the novice. I fear there is little hope of making these general reasonings effective for the admonition of those who most need it, yet it is plain enough that, if the young could be induced to yield a more willing homage to the wisdom of age and the maxims of experience, not only might they avoid the principal causes of the mortifications and disappointments of youth, but they would certainly insure earlier and ampler success, and a vastly higher intellectual and moral character.

Now the fervor and vivacity of youth are often wearied and wasted in random, unguided efforts, more frequently in the wrong direction than in the right, and when, after some years of waywardness, disappointment and shame may have inspired a better discretion, it is usually too late fully to retrieve the error. The high impulses and buoyant hopes, so well adapted to insure eminent success and to triumph over great obstacles, are no more. They have been supplanted by caution, distrust, and, it may be, discouragement. The motive powers of the soul are no longer adequate to the greatest achievements, and tame mediocrity, or something worse, is henceforth the limit of all that is possible to a noble mind, formed by the hand of God for the higher spheres of action and excellence. I lay this down as a law of our mental and moral nature, subject to neither more nor greater exceptions than other fundamental principles. Every youth, during the forming and most important period of his life, is shut up to this alternative : either he must be content to be guided by the experience and counsels of others, and so gain the liberty and the power of directing his fresh, full, unwasted energies in a career of early, valuable improvement; or, if he will listen to no counsels but his own, and will work out every problem for himself, then he must expect to miss the right way altogether, or else to reach it with courage subdued by

miscarriages, and his youthful vigor exhausted by beating the air, and, withal, too late for the attainment of any distinguished excellence. Could we but successfully inculcate upon the young this one lesson of humility—would they only *follow the advice of judicious teachers*, the chief difficulty of tuition would be removed, and the most fruitful source of regrets and miscarriages would fail. Education might then claim, both in its progress and its results, something like the precision of a science, and educated young men would be better prepared for life at five-and-twenty than they now are ten years later or ever.

I have exposed a cardinal error, that common error of young men who are too proud or too giddy to take advice. This, perhaps, is the most usual cause of another offense against the sterling virtue inculcated in our text, to which I would now direct your thoughts. Young men do not sufficiently respect the laws of their own nature. I will illustrate my meaning by referring to the law of habit. Every action and every course of action has a two-fold character and importance. It is virtuous or vicious according to its motive, useful or pernicious according to its effects. Beyond all this, an action, by frequent repetition, produces and leaves a permanent effect upon the mind, such as to modify and ultimately to control its future operations. This is habit—a power never sufficiently heeded in education by teacher or pupil. Both, however, are accustomed to recognize this superinduced condition of the mind, in reference to its influence on properly intellectual operations, and we have rules for the improvement of the memory, of the attention, of the reasoning faculties. The law of habit has a yet more important, though less obvious influence over the moral sentiments, and that in a way to promote or hinder very materially the chief ends of intellectual culture. The educated man can only attain these ends by exercising influence over other minds. A good reputation is one indispensable condition of success in efforts.

A good character, which implies upright principles and pure sentiments, is no less requisite. These are the sources from which all high thoughts and all mighty impulses proceed. A conscience void of offense toward God and man—a heart full of generous sympathies and lofty aspirations, is the great store-house of persuasion and eloquence. In order to any valuable success in the inculcation of our sentiments on others, we must first reverence them as pure and lofty ourselves. There must be in the inmost soul an idolatry for the true and the right, and no practical skill in logic—no creative imagination, can offer a substitute there. Now immorality and vice, of every kind and degree, not only impair, but, in the end, extinguish this inward spiritual power. The vices in which a young man indulges impart their hue and nature to his soul. These essential attributes become a part of his moral constitution. Low gratifications besot the mind. Vulgar associations degrade it. The taste soon becomes as coarse and vile as the books and the people with whom we most commune.

I am not to speak here of the guilt and the dishonor that belong to such offenses, but of their more permanent effects. A stain is contracted by the soul—a disability is incurred—a noble power is lost, to be recovered and enjoyed no more. The sinner may repent, and God may pardon the transgression, but the mind is maimed, and shall wear its scars through all time. There is no *vis medicatrix* of potency to heal this immortal wound. O! if I could make appreciable and palpable the thoughts I am laboring to evolve—if I could transfer to the minds of my beloved hearers the deep convictions which much observation and experience have implanted deeply in my own, I should esteem myself most fortunate. Here, I am sure, is one of the most common hinderances to eminent success in the career of young men. One may often see a student of hopeful intellect, and good dispositions, and aspiring ambition, diligent enough in the work of intel-

lectual improvement, and, at the same time, addicted to associations and pleasures that must irretrievably debase and enfeeble all the energies and capabilities of his nature. It is a painful and a humiliating spectacle. We can not affirm that the labor of such a one is all lost, but much of it is neutralized. Obstacles to success are needlessly multiplied. Fine powers are tasked to little purpose so long as suicidal indifference to the moral forces of our nature is indulged in. Vulgar companionship, coarse jests, ribald books and songs, sensuality and vice, will always prove an overmatch for merely intellectual safeguards. The hours of relaxation are no longer the refreshment, but the poison of the weary mind.

I would affectionately warn the aspiring youth against evils yet more latent, and I might, perhaps, say yet more dangerous. The soul derives its character and its tendencies still more from its cherished thoughts and feelings than from all external influences. That will become a great mind which is in the habit of revolving great thoughts; and the young man who seeks to make the most of himself must be select in the musings of his solitary hours no less than in his associates and his books. Those sentiments which find welcome during these seasons of repose, not only mark, but make the real character of the mind. He who delights to commune with low, impure thoughts in his chamber, is, or soon will be, thoroughly debased; nor can all liberal studies and able teaching supply an antidote for the malignant poison that works and spreads within. He, on the contrary, who nourishes in secret an ardent love of truth, of justice, of mercy, and of purity—whose heart warms with the thought of doing good or of suffering in a good cause—whose indignation burns at the suggestion of a base action, or of a selfish, dishonorable motive—who would blush to plot, or perpetrate, or countenance, under the hope or promise of concealment, a deed which he would be unwilling to meet before the eyes of all men

and of God—such a young man is treasuring up in his noble bosom the resources of a moral and intellectual power, which, in some great day of crisis or duty, will come forth in the forms of an overbearing eloquence or influence, under which persecuted innocence, or the cause of truth or of patriotism, will delight to seek shelter.

I purposely avoid, on this occasion, the usual arguments in favor of religion as the way of salvation. I confine myself to such considerations as appeal especially to young men who aspire to intellectual eminence and usefulness. Them I exhort to be sober-minded, and to consider the Gospel in its adaptations to their special wants. I suppose that they fully acknowledge its claims as a Divine revelation. If they do this, they also virtually and implicitly acknowledge it as a system, so far as it goes, of unerring philosophy. As God, our Maker, is its author, it must correspond perfectly to that other work of His, the human mind. This needs no proof; for to all who admit that both human nature and religion are from God, the mutual adaptations of the two systems to each other must needs assume the authority of self-evident truths. It is in this character that I commend the Gospel to young men. Its maxims for the guidance of the conduct, and the formation of the principles and the culture of the heart, are, in the nature of the case, infallibly correct. Beyond all doubt they must prove the best, and whoever follows them implicitly must reach the best results. How valuable such a guide is likely to prove to young men in the forming period, before they have the benefit of experience, and when they are yet but slightly acquainted with the laws of their own nature, will be the more obvious if we recall the remarks made on these two points in the former part of this discourse. The pride and the rashness of young men often make advice unpalatable or useless; but if they will take God's word for their counselor, no such objections can be felt. The Divine teacher can not provoke jealousy or envy, and the proudest

spirit does honor to its own nature when it listens to the Almighty.

Again; the precepts of religion, since God is their author, must necessarily correspond with the results of right reason and experience, since these are so many conclusions reached in following the laws which God has ordained. In adopting religion for his guide, a young man anticipates the light of experience. In fulfilling the laws of Christianity, he is following out the laws of his own intellectual nature, and this without liability to mistake. For high practical purposes he has, even from his boyhood, the wisdom of gray hairs, and is thus placed in precisely the most favorable position for making the highest attainments in mental and moral excellence. He brings to the work of self-culture all possible advantages, and an exemption from all avoidable impediments. He has the vivacity, the ardor, the energy, and the courage of youth, and, withal, its ready susceptibilities of intellect and heart, and, at the same time, he prosecutes his efforts in the clear light of a faultless Divine philosophy, which never gives utterance to a doubtful precept, nor leads its votaries to make one false step.

The soundness of this theory may be shown by reference to facts. I have already pointed out the intimate connection between some of the better and higher objects of education and the moral sentiments, and have shown that there can be no eminent powers of persuasion, or eloquence, or influence in the absence of the higher virtues. If my hearers have followed me in these reasonings, many of them have probably felt that they suggested, without solving, a very difficult problem in education. They sufficiently developed the importance of certain attributes without pointing out the means of their attainment. I have now reached the point for making that disclosure. What did I aver to be the true sources of all high eloquence and influence? A heart full of pure, lofty sentiments—a veneration for the pure, the merciful, the up-

right—a tender sympathy with man and with goodness. Something may doubtless be done toward the attainment of these essential conditions of success by a watchful and painstaking mental culture, but religion is their only sure and proper source. One of its precepts fulfilled in the heart and the life will do more to make an educated man truly eloquent than all the dogmas of Longinus or Cicero. "Thou shalt love thy neighbor as thyself," is the fundamental principle and the deep spring of all the melting sympathies of high eloquence. The soul, which religion has purified from its gross alloy of selfishness, and sensuality, and sin, is just then prepared to enter into harmonies with whatever is ennobling to our nature. Spiritual culture induces that tender, simple, fervent habit of mind that is ever ready to feel and to suffer—to rejoice at the bidding of a good cause, and to impart to sound logic and graceful elocution that baptism of fire, without which there can not be eloquence, or persuasion, or mighty influence. I will not affirm that there are not gifted natures which may attain to some honorable distinction in this great department of usefulness without piety; but I fear no contradiction from observing, philosophical men, when I affirm that religion is the best resource for eloquence. I will go farther, and say that it is hardly possible for a skeptic or an infidel to be a true orator. He has no part in the mightiest sympathies that pervade the world of man. He is isolated in the midst of his species. He may not touch the holy chord that vibrates through all hearts.

We may announce it, then, as a philosophical truth, that religion is directly and greatly promotive of high intellectual excellence. It nurtures those virtues and sensibilities which are strictly indispensable to the higher efforts of a cultivated mind. It relieves the soul of all degrading passions, appetites, and tendencies, and calls it out to an habitual contemplation of the loftiest themes, and even inspires the best and most sustaining hopes. Finally, it supplies motives and prom-

ises rewards for all right action of sufficient strength and importance to awaken our greatest energies and guard us against all despondency. In exact proportion as the religious character is developed in a young man are his intellectual capabilities augmented, so that he who loves God with all the heart, and his neighbor as himself, has just attained a position where, *ceteris paribus*, he is best qualified for the higher walks of philosophy, eloquence, and poetry.

Believing my argument to be conclusive, and trusting to the upright understanding of the ingenuous audience before me, I venture to put this question, not to their consciences, but to their common sense. Is it not the extreme of folly to reject from your course of intellectual training influences so benignant and so powerful? Here is a teacher which proffers to the inexperienced youth all the light of experience and philosophy, at a season when he can have it from no other source, and when it will be most useful to him. What mind that is not insane will choose to grope in darkness? Here is a discipline that strengthens, and elevates, and enriches the soul, and arms it for all high enterprise. What wise man will reject its proffered aid? And here I must remark upon the efficiency of its purifying, disciplinary processes. No resolutions are so often broken—no aspirations so often prove to be vain as those by which a young man essays to cleanse himself. Religion offers for his cleansing more potent agencies. Its truths are mighty, its supports manifold, its rewards are infinite; but I now refer to no indirect influences. I refer to the great doctrine of spiritual influences. The Holy Ghost is given, to those who will heed His voice, to be a light and a purifier. This is the great fact in experimental religion. This is the resource offered to young men who are struggling with untoward dispositions and low tendencies. Here is Divine help. Here is a provision through which they may receive God's immediate co-operation. Will you reject such an auxiliary, and prefer to struggle single-handed with ene-

mies which have been so often found an overmatch for you? I beseech you, young men, to be sober-minded. Act with some tolerable discretion; give to high interests some measure of that consideration which you habitually bestow upon the lowest.

So far I have spoken of the Gospel as an agent and auxiliary in intellectual culture, and on the views already presented I mean chiefly to rest the subject. The special object and the special audience to which my discourse seeks to adapt itself, will justify this course in the sight of all thoughtful hearers. Yet I must not part with an assembly, many of whom I shall never address again, without some words of a more strictly religious application. I must remind these young men, not of the incidental and more worldly uses of religion, but that it is God's only way of saving sinners — that men who do not become Christians go to hell. And here I can not but feel that I touch upon what is practically the weakest point in my argument. How often and how vainly have I besought those who hear me to-day "to be sober-minded"—to show themselves, at least, men of common sense — to give to their souls the benefit of those prudential maxims which it is held shameful in a man not to employ about all the most trivial and transient interests of life. Our argument here, though practically weak, is so only because of its overwhelming, irresistible power. The minds of men become habituated to bow instinctively to it—to concede all that religion claims at the first mention of the subject, and then to act, and to be, precisely as they would if the Gospel were demonstrably false. The human mind is content to dwell in the midst of these grievous inconsistencies. It will not reason—it will not act in regard to religion as about every-day affairs. In other things a man shall be carried by the stronger argument. He can not stop at the attainment of a conviction. He is ashamed, and he ought to be ashamed, not to act in obedience to it. He might as

well be a brute or a log as such a man. It is only in religion that we see men of mind *in equilibrio* under the pressure of a thousand demonstrations — unmoved by motives of infinite strength. We are used to such spectacles; our eyes have no longer any tears for them. We look for nothing better than to see respectable, sensible men offend against all the laws of their own nature, so they have a chance to offend against God in it. O! it is this perverseness — this fatuity — this voluntary stultifying of good minds, that baffles the preacher, and drives him to his wit's end. What can we do, what can we say more, surrounded by an immortal company of moral agents, who are ready to grant all that we claim for God's truth, and yet are wholly unmoved—opposing very stoically to that word which is quick and powerful, sharper than a two-edged sword, the resistance of a *vis inertiæ*, which earth and heaven lack moral forces to overcome.

Our Christian argument is too strong. I think, if we could only make out a tolerable case of it—if we could only show that it were barely possible, or, perhaps, slightly probable, that men might, by incessantly putting forth their highest energies, win such a moral elevation, and such a glorious inheritance as the Gospel proposes with so much assurance, it would seem a good adventure for men to embark in; and many who think it scorn to go forth on a warfare which leads to certain victory, would yet fight, on their own charges, manfully enough. I beg of you all to say if you could dare to give up religion without more thought, if the evidence in its favor were a hundred times less than it is? Would you not think it worth while to work out an experiment by which nothing could be lost, and there was at least one chance in a hundred of gaining infinite good? I doubt if there are not many now asleep under the weight of convictions which they dare to contemn, though not to deny, who, under the conditions supposed, would follow out the forlorn adventure with

all the resources which heaven and their own nature might supply for the effort.

I exhort, I beg young men to be sober-minded. This trifling with God and the soul does positively border on stark madness. To make the infinite importance, and manifold proofs, and felt convictions of religion to be so many reasons for neglecting it, is doing barbarian violence to all that is rational and right in our natures. Come, let us reason together — let us run over the trite arguments for once more together. In religion, the best arguments are the most trite, the most fearful considerations the most commonplace.

I ask, do you mean to go through life, and so take hell for your portion, if it turns out there is wrath for the impenitent? I suppose not; you intend no such folly — no such crime against God and your souls. Observe, then, your true position and attitude, for I pronounce them unworthy of a rational being. You are confessedly convinced of the reality, and of the infinite value of experimental Christianity, and you act as if you were convinced of precisely the opposite proposition! Your conscience feels the moral obligation of piety toward God, and you will not obey it. This is, then, the sinner's attitude. He lives in habitual conflict with his understanding and his conscience, with his common sense and his moral sense! I am unable to conceive of any proposition more justly startling to a thinking, well-ordered mind than this. So much for principles.

Now for the reasons on which this great offense is perpetrated; for they who do not reject religion, postpone for cause.

Distaste for religion is a chief cause. The young feel a repugnance for the pursuits and the spirit of the Gospel. This exists as a fact, and must be grappled with at some time, and it is only tolerable to delay the struggle if there is hope of less resistance. Is there such a hope? Every body knows, and educated young men have learned it from their

accredited books on mental philosophy, that just the opposite is true. This distaste grows strong by time—ungovernable by indulgence—invincible by habit.

Young men are deterred by indifference and insensibility, as well as by distaste. Will these diminish by time? Confessedly the moral sensibilities are diminished by all disobedience and neglect. The heart grows hard and selfish by contact with the world. This is a law of man's nature.

Do obstacles diminish by time? The love of the world—the cares of life—the anxieties of business—do they grow weaker or fewer as we advance?

Do you wait for higher moral forces from within, or extraneous? I have shown that conscience grows feeble and callous by sin. God's Spirit is the other resource. By what law does it operate more powerfully for resistance? With growing lights in proportion as sin darkens the soul? Will the Divine Free Agent be conciliated by opposition—by rebellious contempt? We are not uninstructed on these points. God is not without a witness even in our own experience. We well know that we are engaged in a progress, in which the disease grows worse, the heart hard, while the meliorating influence is perpetually impaired—the resistance increases while the moral force diminishes—the sinner grows harder to save while the Spirit is grieved and ready to depart.

This train of remark is at least good for one practical inference for those who are about to enter the great world of active life. It is an era—a transition. Let them, at least, beware of taking this great step without God. Fear to encounter new temptations—to incur new responsibilities without heavenly guidance. I beg of you, settle your new course on high principles. In choosing what you shall do, ask one question only: "Lord, what wilt thou have me to do?" Deal honestly with your souls and your Savior. As you love yourselves, and care for heaven, let the decision of this great question be greatly honest. Do not move without God. Shun

no responsibilities, no sacrifices, if He impose them. Dream of no success, no honors, no enjoyments, without His sanction. Run lawfully, or, if you win, you will not be crowned. Take with you into life the great principles of the Gospel. Abide by them. They are strong, and will uphold the weakest. They are enduring, and will last to the end. Lean upon them. Build upon them. Trust them. Trust them with all the heart and all the soul, and then be sure the "gates of hell" can not prevail against you.

II.

RESOURCES AND DUTIES OF CHRISTIAN YOUNG MEN.

A DISCOURSE TO THE GRADUATING CLASS OF THE WESLEYAN UNIVERSITY. 1845.

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—ROMANS, xiii., 14.

THIS text is highly figurative, but its intention and import are very obvious. It is an exhortation to be evangelically and thoroughly religious. The first eleven chapters of the Epistle to the Romans are devoted to the exposition and inculcation of Christian doctrines. The twelfth and thirteenth are hortatory and preceptive. They announce our practical duties, and warn of dangers to be shunned. They declare, with authority and without any reserve at all, that we are held, under the Gospel dispensation, to the highest style of virtue, both in the motive and in the performance. So far as concerns the principle of our movements in the new life, "love is the fulfilling of the law," while in point of fact and actual manifestation, believers are called upon to "present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service," to "prove what is that good, and acceptable, and perfect will of God." Our text announces the true method of attaining these vital Christian objects in reference both to the motive and the manifestation: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

There is a numerous and very interesting class of persons, entitled to our respect by their intelligence and moral worth, and appealing strongly to our sympathies by the false and

highly critical position which they occupy. They are undoubting believers in the Christian religion, and warm, avowed admirers of its sublime theology, pure ethics, and divine philanthropy. Yet they are not Christians. They are destitute not only of the hopes, but also of the helps of the Gospel. Something of its morals they contrive to exemplify. Some chill, half-extinguished rays from the Sun of righteousness are allowed to blend with their philosophy, and give coloring to their maxims of life; but as a religious system, claiming the profoundest homage and the most unreserved obedience, they only contemplate it from afar, and sedulously shun all personal contact and near communion with it. As a religious system, that is to say, as to all the ends for which God has made this great revelation to the world, the Gospel is to these men but a nullity, and, for all practical results, all one as a lie. The moral attitude of these believers, who yet refuse to be Christians, is painfully anomalous as well as grossly at variance with all right reason and the manifest fitness of things, just in proportion as their convictions are clear and their faith satisfactory. Speculate upon it as a mere phenomenon apart from all evil consequences—what a spectacle of absurd folly and self-degradation is it for a rational being to live in habitual contempt of the sure teachings of his own reason and experience, or for a moral being to live in perpetual conflict with his conscience? What should we think of a man of mature age and unimpaired vision, who should deliberately walk into a flood or into a conflagration? What should we think of a community skilled in the laws and liabilities of our earthly being, which should contemn all the promises of seed-time and harvest, and blindly and bravely advance to meet the inevitable famine? What, but that chance or Heaven had smitten them with madness, the dire precursor of impending destruction! Yet the infatuation we are now seeking to expose is greater and worse than this, in the same degree that eternal things

are more important than temporal. What right has a man—I do not speak of him now as a creature of God, and responsible at his tribunal, but as a man accountable to himself, and bound to maintain some degree of self-respect, as well as to make some provision for his own welfare, present and prospective—*what right* has he to trifle with his own destiny, and to perpetrate such enormities as the shutting of his ears and his eyes against the words and the manifestations of the Divine mercy toward him? He is a being with strong passions, which need to be chastened and controlled—of powerful tendencies downward as well as upward, which call for checks—of immortal aspirations, which struggle for their sphere and their proper satisfactions. These unfelt, undying wants, for which the Gospel alone has made adequate provision, are so many voices rising up out of the bosom of our human nature, to rebuke and shame the believing impenitent out of his stupendous folly and more stupendous guilt.

It is to be remembered that the Gospel is a voluntary system, under which no one becomes virtuous or pious without seeking to become so. It is under this condition that it appeals to our moral susceptibilities; and not to yield obedience to the call is both to leave this part of our nature without development and training, and to inflict upon it positive violence. Religion, too, has its times and seasons. The dews of its grace are specially adapted to tender plants and fresh-opening flowers, and are less congenial and less effectual when the growth is more advanced, and the root has struck deeper into the hard, arid soil of this world. Religion has its special lessons for youth, which can not be learned, or, if learned, are no longer of much practical importance in maturer life. It seeks to lay its molding hand upon young, unsophisticated minds, that it may bring out fine specimens of redeemed humanity for God's glory and for heavenly bliss. It does not, and it can not, change the leopard's spots. Repetition and reiteration have given to these simple statements

the character and authority of proverbs, and, I am sorry to say, the infirmity of trite maxims; yet are they the suggestions of the highest philosophy and the most venerable experience, and they are so many arguments in favor not only of becoming pious, but of doing so at the right time.

Religion, to be genuine and effective, must be ostensible and avowed. Let no one hope to work out his salvation, or to secure any, even the smallest of the spiritual advantages which the Gospel offers, by stealth. God, and our own moral nature, call for open, manly confession, and both will assuredly disown and denounce all pretensions to piety which shun exposure to the broad light of the day. Nothing can be effectually done in this work till the sincere aspirant after Christian excellence fairly assumes his position, and becomes, as he is intended to be, "a spectacle to men and to angels" —"a city set on a hill, that can not be hid." We not only have lessons to learn for our own improvement, but lessons to exemplify for the improvement of others and for the Savior's honor. They only who run lawfully win the prize, and none others are likely to receive the precious aids indispensable to success. This we might expect from all we know of ourselves or of God's attributes, and of this we are notified in His word. Till a man assumes an avowed and recognized Christian position, he has no full scope for the exercise of his own proper resources, and no adequate occasions for calling up his powers. The state of indecision and divided aspirations which precedes the final and formal decision of this great question, is little better than a paralysis of the soul. There is seldom any distinct vision, and never any earnest, well-directed purpose or action, until this moral crisis is passed. But with the assumption of his true Christian position, at the moment of "putting on the Lord Jesus Christ"—not on religious, supernatural grounds alone, but on philosophical also—the man receives an investiture of high powers and immunities. It is an important point gained to

have it known to which party we belong. The sight of the banner that floats over our heads will not fail of clearing away many annoyances and many enemies, and of bringing to our aid troops of powerful auxiliaries. The courage of the soldier rises with the putting on of his uniform, and still more at sight of the marshaled hosts that throng the outspread field.

The responsibilities of a Christian profession, so often feared and shunned as intolerable burdens, under the pressure of which we are likely to make a disgraceful fall, ought rather to be invited as safeguards and helps in the working out of our salvation. We are likely to walk circumspectly as in the day, when conscious that the expectant eyes of friends as well as foes are upon us. The pious Æneas had a double motive for flying from the burning city when he bore his aged father upon his shoulders, and led his infant son by the hand.

The pursuits, too, in which religion employs us, have a direct and powerful tendency to expand and invigorate the virtues to which they give exercise. We begin feebly and faintly—it may be almost reluctantly. With infinite difficulty, we drag ourselves away from the world, but more encouragements and fresh resources rise up in our path, and we speedily find that Christ has counter and stronger attractions. His grace, ever the sole dependence of the humble Christian, operates at first but feebly; beseeching, wooing, drawing us to be reconciled to God. It comes, however, to exert an influence more and more decided. It animates, it encourages, it impels, it constrains us. We are borne onward by it as on the bosom of a great deep. Its prevalence becomes at length a domination, and the willing captive, bound, but unconscious of his chains, loses, in the deep feelings of the devotion of his heart, all sense of his moral agency, which gives way to a law of love—to a sort of predestination by the affections. Religion is no longer a drudgery, but a delight; and he who

could at first do nothing as it ought to be done, is enabled to do all things through Christ.

At the same time that the resources of him who has fairly "put on the Lord Jesus Christ" are thus constantly and rapidly augmenting, the positive obstacles in the way of success gradually but surely diminish both in number and magnitude. In the first place, the evil passions and the devil can find little for one to do who is fully employed by the Savior. Then bad habits, a great hinderance at first, grow weaker by disuse and neglect. Better tastes, too, are cultivated; so that what were seductive pleasures, and so powerful temptations once, lose their character and become an offense. Walking by faith, the Christian appreciates more and more completely the excellence of the heavenly objects with which he is thus made familiar, and so acquires a standard of comparison which he can not but be ever applying to the worldly objects and enjoyments that invite his regards. Such a process can not fail to wean him from perishable good, and so leave him more free from every weight.

While this Christian process strengthens perpetually the motives and the aids to piety, and abates the force of opposition, it has a yet stronger tendency to improve the *quality* of our virtues. Nothing is more likely to retard and discourage a generous mind, intent on the attainment of the highest excellence, than a perpetual consciousness, or even suspicion, that its best performances are marred by the admixture of some base alloy; that some low, selfish motive may have been active, though unperceived, in the production of its most shining deeds. We may acquire humility or modesty from worldly disappointments and mortifications, but some measure of misanthropy and discontent is likely to be derived from the same lessons. It is not always easy to practice beneficence and charity—to exert the highest public, or social, or private virtues, without having, whether we will or not, some reference to the returns which we are likely to

receive in the form of gratitude, or reputation, or public confidence, or posthumous fame. This selfishness, to whatever extent it mingles with our motives, not only produces a sense of self-degradation, but it is, in fact, degrading to our performances and character; and so largely does this debasing alloy enter into our spirit and conduct, and so utterly impossible is it to exclude it altogether, without some more potent exorcism than mere human virtue can summon to its assistance, that most men, after some vain struggles against its occult, malignant influence, yield to its dominion, and become satisfied with doing their duty, without much concern about the motive. Under such circumstances, it is but too obvious that virtue has nothing left besides its form and its name. It has no longer any power to purify, etherealize, and exalt our nature. It is a mere earthly thing, a matter of business, a balancing of interests and conveniences, a skillful and comprehensive solution of the question, How can we take the best care of ourselves? I am quite sure that many will find, in their own consciousness and recollections, manifold illustrations of the evil I have exposed. Now he who has "put on the Lord Jesus Christ," has found a perfect antidote for this evil. He has become a disciple, that he may be saved; and he devotes his entire life to Christ, who was crucified for him, as a matter of gratitude and pious obligation. "Love is the perfecting of the law," and this is a motive from which self is wholly excluded. We work, we suffer, we live for another, even for Him who died for us and rose again. When we have fully "put on Christ," then is love made perfect, and all fear and all selfishness are fully "cast out." Disenthralled from all low, personal ends, and seeking only how we may please Christ, we enter upon a high, holy career of virtue, which can never know the taint of worldly maxims—which finds its model, its resources, and its ends in Jesus Christ our Lord. Gratitude, love, loyalty, these are the motives by which all heaven is swayed. They impel the angels onward

in their career, and yet more the "spirits of just men made perfect." Indeed, heavenly pursuits, and enjoyments, and virtues, are no other than those into which the good man is introduced when he "puts on Christ,"—the remote and invisible parts of the orbit in which he has already begun to move.

As the Christian motive is the only one which can be trusted for purity, so it is the only one that can be relied on for efficiency. "Love is stronger than death." A man will often do for the love of his friend or his family what he could not do on any lower impulse. But if affection for kindred, according to the flesh, is able to minister strong impulses to the spirit, the love of Christ "*constrains* us." It imparts an energy something more than human, and qualifies for achievements only less than divine. A man's performances are likely to bear some proportion to the strength of the motives on which he acts. Now the great Christian motive, love to Christ, partakes of the superhuman and the godlike. It has the additional advantage of stability. It can not be impaired by time, or change, or circumstance, but attains dominion over the soul, potent in exact proportion to our progress in piety. The racer moves more swiftly as he approaches the goal. A body tending to the earth gains speed in its descent. So the Christian is borne on with an ever accumulating momentum as he draws nearer to perfection in faith and love. When we add that Christ has provided divine assistance for all exigencies to which our human resources are unequal; that he gives the Holy Spirit to help our infirmities—to assure our hopes, illuminate our minds, and purify our hearts—I am unable to perceive what is yet wanting to a most admirable and all-sufficient apparatus of motives and means for the attainment of the highest moral excellence, and to the most glorious consummation of all that our fallen, but redeemed nature can aspire to.

I have already intimated—indeed, the text directly af-

firms, and this is its burden — that these great facilities for the prosecution of our moral improvement are suspended on the one condition of a sincere and hearty adoption of the Gospel. We are "to put on the Lord Jesus Christ." He must become to us wisdom, and righteousness, and sanctification, and redemption — must be teacher, and priest, and only potentate. We must wear his livery, must go our warfare at his charges and under his banner. Our dignity, our defense, and our exceeding great reward must be sought and found in Him. But we are not only called upon to make this entire dedication to Christ; we are also cautioned against all reservations: "Make not provision for the flesh, to fulfill the lusts thereof." Faith in Christ, and a resort to the Gospel for pardon, and purity, and eternal life, presuppose an unconditional submission to its terms. Not one successful step can be taken in religion previously to the settlement of this grand preliminary. The mind may not be able at the outset to take in all the particulars involved in this great act of submission, but it can and does embrace them implicitly; and it is of the very essence of all right faith to confide in Christ to the uttermost, and to consent to follow him whithersoever he goeth, giving to the winds all anxiety about the special paths in which we may be called to proceed in our onward march to heaven. Christ's dignity and sovereignty are concerned in imposing such conditions as he pleases, and in receiving no terms at the hand of the sinner; and he will unquestionably use his disciples in just such services, and impose upon them just such burdens as he sees best, giving no pledges in advance but the assurance that his grace shall be sufficient for them. I know well that a multitude, even of professing Christians, begin and prosecute what is called a religious course on a very different plan. They give law to religion. They retain as many indulgences, and concede as many sacrifices, as may fall in with their tastes. They make provision for pride, and ambition, and sensuality, and

self-will, and "put on the Lord Jesus Christ" only in so far as they think he may set off their own purple and fine linen to the best advantage. But my business to-day is with the sincere, who wish to be made holy and to be saved by Christ, and who really desire to know the conditions of success. I take it upon me to warn all such to beware of admitting *any worldly or selfish motive or consideration whatever* into the settlement of this great question between God and their souls. I take it upon me to proclaim that all such tampering in the business of religion will certainly prove fatal to any well-founded hopes of success in the Christian career.

Whoever stops to inquire whether it may cost him sacrifices to be a Christian, with any intention to hesitate if it does, has admitted a consideration utterly incompatible with his becoming a Christian at all. Whoever chooses his creed or his church with any, the slightest, reference to the honor, or the ease, or the emolument it may give or withhold, does, by such an admission, utterly vitiate all his claim to have any part or lot in the matter of saving piety. I do not speak of those who knowingly and deliberately make these their chief grounds of preference; but I affirm that it is wholly anti-Christian, and an insult to the crucified Savior, to yield any, the smallest, place to worldly motives in choosing the Christian position which we will occupy. Let Christ and conscience decide in this matter. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." The Gospel will admit of no compromise here. This is its point of honor, which it can not, and will not, yield by a single iota. I feel called upon to use the language of unmeasured denunciation against a mistake, so often fatal to hopeful beginnings in religion—so very often fatal to the religious prospects of young men. I deem this point of sufficient importance to receive more particular and detailed illustration.

Without stopping here to consider the grosser forms which this grave offense against the Savior's dignity familiarly assumes, I will only refer to such as are most likely to be found in cultivated, aspiring minds. A demand is often put forth in this quarter for more tasteful developments of Christianity than we are wont to meet with in its every-day history. Accustomed to look for the beautiful and the poetical in their speculations as well as in external objects, persons of this class can conceive of nothing higher or nobler in the Gospel than its adaptations to minister to this universal want of cultivated, polished society; and they have little true respect, and less sympathy for any manifestation of piety which does not conform to their special tastes. They have a theory on the subject, which requires that the divine Author of all the beauty and harmony of the material world, as well as the world of intellect, should, for still higher reasons, observe the same great principles in His plans and operations for bringing men to heaven. I have stated the substance of the theory, which is, however, variously modified by habit, education, and temperament. And I remark that this demand upon the Gospel quite loses sight of the fact, that the salvation of souls is its grand design and object, to which mental and social improvement are only incidental and secondary; that Christianity finds the world immersed in darkness, and vice, and depravity; so that its great work on earth is that of elaboration, of renovation, of preparation, for a higher estate of mature graces and perfect harmonies. It has, of necessity, a great deal of rough work to do; its processes must be adapted to the material to be acted on, no less than to the results to be produced. The symphonies divine that charm the angels are not so well fitted to this sinful world, which has contrived to array its tempers, and tastes, and tendencies against its Maker, in a hostility far more brutish than angelic. The means and appliances of the Gospel, in order to be effective, must recognize the conditions and the disabilities of the be

ings over whom its conquests are to be won; and whoever would be an effective co-worker with God in this broad field, must, like God, be content to accommodate his message and ministry to the multitude. Let no man who has raised himself to the great purpose of living for his race and for eternity, indulge in the idle fancy that he can gain his chosen end by herding with the philosophers, and propounding Christianity to the multitude in learned theses. Let him rather come down from the high places of intellectual pride, and put himself in communication with the masses. These are not yet polished, or intelligent, or able to appreciate all that in heaven will be familiar as household words. In the most favorable state of society which has ever existed on the earth, the multitude of men have been uneducated—have been doomed to toil, and to comparative poverty. To this condition of our race the Gospel at first adapted its lessons and its agencies, it may be, from choice, but assuredly from necessity—a necessity that still exists in all its force. I may add that the demand for more tasteful or philosophical developments of Christianity can only be satisfied at the expense of the immensely important class of men for whose special benefit the Christian revelation was promulgated—for "the Gospel was preached to the poor." The reform proposed might accommodate the tenth of a tithe of the population of highly civilized nations; but its natural tendency would be to separate this favored class from the masses, and bring them under a Christian culture, the most intellectual and graceful, it may be, but wholly inapplicable to the condition and wants of the people. These, forsaken by their natural guides, their candlesticks removed from their midst, must sink into hopeless impiety and ignorance but for God's mercy, which is wont to interpose, and raise up prophets from among themselves.

But this Divine interference for the prevention of results, utterly and eternally ruinous, does not adequately provide against some of the most deplorable evils that mar the piety

and fetter the energies of the Church. The Gospel is a leveler, and contemplates our whole sinful race as "made of one blood." It will have "the rich and the poor meet together" at the feet of Jesus, and forget all earthly distinctions in rapt meditation on the infinite goodness and glory of God, and on the heavenly world, to which they both look by faith, as to a common inheritance. It will have the lettered and the untaught, the high-born and the low, mingle before a common altar, and bow before a common Savior. It abhors caste, and is ambitious of bringing together in one vast brotherhood of faith, and feeling, and co-operation, all blood-bought souls. It will have the rich contribute their wealth, the noble their influence, the learned their wisdom, the poor their sterling virtues, their patient toil, their might of sympathy and of sinew, to the building up of a pure and powerful Church. It is by the combination of all classes and all talents that human society prospers most, and, for aught that appears, it is the Savior's design to constitute and edify the Church upon the same principle. Now the pride of man comes in to thwart this benevolent design. It will have an aristocracy, where Heaven can, least of all, tolerate it. It puts asunder what God has joined together. As far as the anti-Christian theory, against which I so earnestly protest, is carried out in practice, it monopolizes and covers up the light. It sequesters talent and influence but to place them in positions where they act not at all, or at the greatest disadvantage, upon the general interests of religion and humanity.

Nor must I pass over, as too unimportant to deserve notice, the inevitable tendency of this religious exclusiveness to generate a spirit and a power antagonist to the universal equality guaranteed by our free institutions. We have no privileged orders, nor is it likely, in the existing temper of the public mind, that talent, or wealth, or ancestry, or even great virtues, will ever give to their possessors a social position dangerous to the rights of the humblest citizen; but I must think

the lovers of our republican institutions and manners will have some cause for solicitude, if the growing tendency among our influential classes to desert the popular walks of religion for more select and pretending connections shall increase in a similar ratio for twenty or fifty years to come. The danger is not at all diminished by Christian forms and names; and a religious aristocracy which is completely sheltered under the guarantees of universal freedom of conscience, secured to all by our free institutions, has no security to give in return to those institutions that it will not, at least, generate a spirit dangerous to their purity and perpetuity. No pride is more blinding and corrupting than spiritual pride, and men who are ever fancying themselves upon a lofty eminence, unconsciously acquire a habit of looking *down* upon the rest of the world.*

* I shall have been greatly misunderstood if it is inferred from these statements and reasonings that I entertain uncharitable views, or would call in question the sincere piety and Christian virtues of the religious denominations of this country. My single object is, to expose a practical and most pernicious error, which is perpetually forced upon my attention by my position, and by some acquaintance with the present condition of the American Church. It is no reflection upon the conscientious and devout members of any Christian sect to intimate that persons attracted to its communion or its ministry by other than strictly religious considerations, are not very likely to become eminent for Christian attainments or usefulness. It is well understood that such proselytes are frequently admitted into their new relations with a degree of distrust and caution, of which no conjecture could be formed from the eclat which is given to their conversions by a sectarian press. In that particular branch of the Church which numerically profits most by the tendency I have exposed, a conviction is evidently gaining ground, that it is better policy, upon the whole, to train up its own ministry, than to open so wide a door to recruits from the seminaries and pulpits of other denominations. Moderate men are becoming startled at the vaulting speed with which the neophyte so generally hastens to embrace the most extreme opinions and policy known to his new sphere of speculation and activity; while, to considerate men of all parties, it must be obvious that, however a deep, hereditary reverence for imposing forms, and high, exclusive claims, may be compati-

A question of far deeper import is this: What are the more strictly religious effects of this defection from the pop-

ble with humble, evangelical piety in persons trained from their childhood under such influences, there may, at least, be some danger to the unstable, giddy mind of the novice, who, without any such safeguards, is suddenly brought in contact with ideas to him so new and so magnificent.

I hope I shall not be thought to bestow upon this topic a measure of attention greater than its intrinsic importance. As a practical question, its importance is every day increasing in this country, and the time may not be far away when it will force itself upon the consideration of all thoughtful minds. As a mere sectarian question, it may well enough be regarded as trivial; for it is of little consequence to the enlightened Christian whether the losing party suffer more by mortification than the winning gains by the enjoyment of a petty triumph. There are considerations, however, of far deeper import both to the individual seceder and to the cause of our common Christianity. These easy transitions from the Church in which we were reared, or into which we have been providentially led to enter, on our conversion, to another, however pure or orthodox, can hardly ever be effected without injury to the cause of Christ; and I must think them almost never innocent, unless when they are prompted by strictly conscientious motives. It would generally be better to submit to great inconveniences, and even to tolerate slight errors in doctrine or discipline, rather than resort to a remedy so violent and dangerous. To the individual himself it is likely to prove a very hazardous experiment to forsake the hereditary, or the chosen communion for another. He deprives himself of advantages not to be expected from new religious associations, however pure and elevating. Ties, which religion sanctifies and strengthens for itself, are weakened or broken asunder. The genial sympathies of domestic piety are chilled; the unquestioned authority of hereditary faith is shaken, and all the nameless influences that guard and help a youth, seeking and serving God in the midst of his kindred, and under the approving and watchful eyes of the good men with whose faces and names are associated his hallowed recollections and impressions of the Lord's house, are all utterly lost. I will not affirm that such evils uniformly result from such defections, nor that they are, in all cases, of sufficient force to interfere fatally with the successful prosecution of a religious life. It is no exaggeration, however, to say, that they are not of rare occurrence, and that they are wont to exert a very pernicious influence on personal piety.

ular Christianity upon the persons most concerned? How is it with the dainty seceders who loathe the manna that "cov-

Evils, of a still graver character than any that befall the individual, are likely to follow such recreancy. In proportion to his position and influence does he inflict upon the Church and the general interests of religion the greatest calamity; not chiefly by withdrawing his talents and resources from their appropriate sphere of usefulness, but by grieving pious souls—by awakening distrust of his own sincerity, and resentment for his recreancy, and by provoking uncharitableness, jealousy, sectarianism, and evil speaking in multitudes of professing Christians. I have usually been led to doubt whether an influential layman or a minister can ever reasonably expect to do as much good in any new Church relations, as he unavoidably does harm by violating the old. It should be kept in view, in estimating the probable effects of such changes, that a man never carries with him into his new field of action more than a small portion of the influence, and other means of usefulness, which he had acquired by faithful services and an upright walk. Of these he is destined to make, at least, a partial forfeiture by the transition, and years must probably elapse before he can regain the vantage ground which he has so lightly abandoned. Suspected or denounced by those whom he deserts, he must pass a long probation ere he wins the confidence of his new associates.

Upon the irreligious world the effect of such instability is yet more observable and pernicious. It leads to a distrust of all pretensions to piety, and goes far to confirm the too prevalent suspicion, that when educated or influential men become religious, they have commonly some selfish end to subserve. What gives additional force to such suspicions is the notorious fact that the transition, frequently as it occurs of late, is almost never made where any personal sacrifice, present or prospective, is involved. I do not allow myself to doubt that, in several instances, at least, educated men and ministers have felt constrained to give up old and contract new Church relations; but I can scarcely recollect a case in which the change was made in the face of losses or sufferings. It is usually from low to higher salaries—from more to less labor or exposure—from less cultivated, or wealthy, or fashionable communities, to those deemed more so. I would not dare express or indulge distrust in regard to the motives which, in any particular instance, may have led to such changes; but the facts to which I have adverted are incontrovertible, as they are universally known. There are few observing or prominent Christians, I apprehend, who have not had some occasion to receive, in silence, the cutting rebukes which ir-

ers the face of the wilderness," of which "every man may gather according to his eating," and deem it distasteful to receive with the multitude, seated on the ground, the bread which Jesus so liberally blesses and breaks? Of all who lightly turn away from the lowlier faith of their early education and their fathers' house, to rear their showy altars upon the high places of the land, whether seduced by vanity, or ambition, or fastidiousness, it may well be doubted if many secure more than the shadow of true religion. If they have borne with them to this false, exposed position, some measure of spirituality, the growth of a more fruitful soil and of a more benignant clime, it speedily withers and decays for want of a participation in those popular sympathies, from which they start back with a disgust so profound. Their

religious men are accustomed to visit on such transactions. I am free to confess that, in my opinion, no measure of blame or reproaches can possibly transcend the demerits of a man who, for any reasons lower or weaker than such as are strictly conscientious and constraining, puts in jeopardy so many of the precious interests of religion. He betrays a sacred trust. Up to the full measure of his influence, and talents, and position, he inflicts a grievous wrong upon the communion in whose bosom he has been nurtured, or into which he has obtained admission. He diminishes its ability to do good, and casts a doubt on its purity or orthodoxy. If a minister, set apart and ordained as a teacher of religion and a dispenser of its holy sacraments, his power to do evil is greatly augmented, and with it the guilt of such a defection. His new investiture of ecclesiastical authority and dignity is equivalent to a public declaration that others are but rash intruders into the sacred office. He thus wounds their reputation and weakens their influence. As far as in him lies, he shakes the confidence of the people in their pastors, and despoils their message of its power over the sinner's conscience. He denies the character and immunities of Christ's ministers, not to a few obscure individuals, but to nine tenths of all the consecrated men upon whom the population of this great country depend for religious instruction and consolation. I am ready to admit that conviction may be so clear and controlling as to make it a good man's duty to act in defiance of all these considerations; but no sane mind can, for a moment, hesitate to believe, that to do so on lower grounds is one of the gravest offenses against religion of which a human being can be guilty.

dwelling places are unquestionably on the Parnassus or the Olympus of the Christian world; but these mountain tops have neither depth of earth, nor springs of water, and no plant of righteousness is likely to strike its roots into the hard rock that composes their shining but arid summits.

Such aristocratic aspirants after a graceful piety (I call them aristocratic for want of a better term to mark this perverse development of Christianity) naturally fall into two classes, and exhibit two great corruptions of the Gospel. The more intellectual and philosophical part commonly wander into that cold region of unfruitful speculations, where Rationalism or Transcendentalism, or whatever neology happens to be in fashion, claims empire. The merely fashionable, and ambitious, and fastidious portion more usually pay their courtly homage to graceful forms or venerable reminiscences, and find and exhibit, at least, some of the semblances of spiritual piety in the religion of the imagination.*

* The strong tendency in our religious operations to gather the rich and the poor into separate folds, and so to generate and establish in the Church distinctions utterly at variance with the spirit of our political institutions, is the very worst result of the multiplication of sects among us; and I fear it must be admitted that the evil is greatly aggravated by the otherwise benignant working of the voluntary system. Without insisting further upon the probable or possible injury which may befall our free country from this conflict of agencies, ever the most powerful in the formation of national and individual character, no one, I am sure, can fail to recognize in this development an influence utterly and irreconcilably hostile to the genius and cherished objects of Christianity. It is the peculiar glory of the Gospel, that, even under the most arbitrary governments, it has usually been able to vindicate and practically exemplify the essential equality of man. It has had one doctrine and one hope for all its children; and the highest and the lowest have been constrained to acknowledge one holy law of brotherhood in the common faith of which they are made partakers. Nowhere else, I believe, but in the United States — certainly nowhere else to the same extent — does this anti-Christian separation of classes prevail in the Christian Church. The beggar in his tattered vestments walks the splendid courts of St. Peter's, and kneels at its costly altars by the side

I can not part with the topic under consideration without bestowing a passing thought upon the God-dishonoring sen-

of dukes and cardinals. The peasant in his wooden shoes is welcomed in the gorgeous churches of Nôtre Dame and the Madeleine; and even in England, where political and social distinctions are more rigorously enforced than in any other country on earth, the lord and the peasant, the richest and the poorest, are usually occupants of the same church, and partakers of the same communion. That the reverse of all this is true in many parts of this country, every observing man knows full well; and what is yet more deplorable, while the lines of demarcation between the different classes have already become sufficiently distinct, the tendency is receiving new strength and development in a rapidly augmenting ratio. Even in country places, where the population is sparse, and the artificial distinctions of society are little known, the working of this strange element is, in many instances, made manifest, and a petty coterie of village magnates may be found worshiping God apart from the body of the people. But the evil is much more apparent, as well as more deeply seated, in our populous towns, where the causes which produce it have been longer in operation, and have more fully enjoyed the favor of circumstances. In these great centres of wealth, intelligence, and influence, the separation between the classes is, in many instances, complete, and in many more the process is rapidly progressive. There are crowded religious congregations composed so exclusively of the wealthy as scarcely to embrace an indigent family or individual; and the number of such churches, where the Gospel is never preached to the poor, is constantly increasing. Rich men, instead of associating themselves with their more humble fellow-Christians, where their money as well as their influence and counsels are so much needed, usually combine to erect magnificent churches, in which sittings are too expensive for any but people of fortune, and from which their less-favored brethren are as effectually and peremptorily excluded as if there were dishonor or contagion in their presence. A congregation is thus constituted, able, without the slightest inconvenience, to bear the pecuniary burdens of twenty churches, monopolizing and consigning to comparative inactivity intellectual, moral, and material resources, for want of which so many other congregations are doomed to struggle with the most embarrassing difficulties. Can it for a moment be thought that such a state of things is desirable, or in harmony with the spirit and design of the Gospel?

A more difficult question arises when we inquire after a remedy for evils too glaring to be overlooked, and too grave to be tolerated with-

timents in which this deplorable fallacy has its origin. This demand for a Christianity more refined and tasteful than

out an effort to palliate, if not to remove them. The most obvious palliative, and one which has already been tried to some extent by wealthy churches or individuals, is the erection of free places of worship for the poor. Such a provision for this class of persons would be more effectual in any other part of the world than in the United States. Whether it arises from the operation of our political system, or from the easy attainment of at least the prime necessaries of life, the poorer classes here are characterized by a proud spirit, which will not submit to receive even the highest benefits in any form that implies inferiority or dependence. This strong and prevalent feeling must continue to interpose serious obstacles in the way of these laudable attempts. If in a few instances churches for the poor have succeeded in our large cities, where the theory of social equality is so imperfectly realized in the actual condition of the people, and where the presence of a multitude of indigent foreigners tends to lower the sentiment of independence so strong in native-born Americans, the system is yet manifestly incapable of general application to the religious wants of our population. The same difficulty usually occurs in all attempts to induce the humbler classes to worship with the rich in sumptuous churches by reserving for their benefit a portion of the sittings free, or at a nominal rent. A few only can be found who are willing to be recognized and provided for as beneficiaries and paupers, while the multitude will always prefer to make great sacrifices in order to provide for themselves in some humbler fane. It must be admitted that this subject is beset with practical difficulties, which are not likely to be removed speedily, or without some great and improbable revolution in our religious affairs. Yet if the respectable Christian denominations most concerned in the subject shall pursue a wise and liberal policy for the future, something may be done to check the evil. They may retard its rapid growth, perhaps, though it will most likely be found impossible to eradicate it altogether. It ought to be well understood, that the multiplication of magnificent churches is daily making the line of demarcation between the rich and the poor more and more palpable and impassable. There are many good reasons for the erection of such edifices. Increasing wealth and civilization seem to call for a liberal and tasteful outlay in behalf of religion, yet is it the dictate of prudence no less than of duty to balance carefully the good and the evil of every enterprise. It should ever be kept in mind, that such a church virtually writes above its sculptured portals an irrevocable prohibition to the poor, "Procul O procul este profani."

that of Christ, proceeds upon the assumption that God is specially pleased and honored by the conversion of persons of

I will not pretend to determine how far it might be wise, even if it were practicable, to check the liberal spirit now so active in multiplying sumptuous religious edifices. We have perhaps more encouragement to look in another direction for the melioration desired. There can be no doubt that a general increase of humble, spiritual religion would operate as a powerful check upon the prevailing disposition to prefer communion with opulent congregations, rather than pursue the walks of a lowlier piety in company with the poor. The same good ends would be further promoted by the increasing prevalence of a liberal catholic spirit. A decided and simultaneous advance in piety and charity, though it should stop short of harmonizing conflicting sects and opinions, and bringing their votaries to worship in a common temple, might yet be sufficient to reach and considerably mitigate some of the greatest hardships to which I have adverted. In such an improved state of Christian sentiment, a congregation or a sect, opulent in intellectual or pecuniary means, beyond the ratio of its numbers, might easily confer the greatest benefits on the feeble and destitute. A wealthy denomination, with few of the poor under its ministry, and with little access to this class, would then be inclined to aid those who are providentially called to preach the Gospel to the masses. How easily might one of our great metropolitan churches relieve a dozen poor congregations from the burden of debts, or other embarrassments, under which they are left to struggle on from year to year! What inestimable benefits might a denomination, at once the smallest and richest, confer, by aiding the poorer sects in extending the blessings of religion and education to the vast multitude placed by divine Providence under their influence and watchcare! Now it can hardly be doubted, that with such an enlargement of charity as I have supposed, there would come more enlarged views of duty and privilege, and that sectarian lines might cease to be insuperable barriers in the way of a far more exuberant and diffusive liberality than now prevails. Under such better auspices it would at least be no longer possible for opulent, enlightened Christian denominations to look with hostility or even indifference upon their fellow-laborers in the vineyard of a common Master. The sympathies as well as the resources of the whole Christian Church would look about in quest of its wants and substantial interests; while there would inevitably arise bonds of brotherhood, so many and so strong, between all the members of the one Christian family, as would go far to exclude all the petty jealousies and heart-burnings which wealth and

literary taste and polished manners; of men accustomed to good society, and well read in good authors. Disguise it as we will, that is the fundamental idea of this anti-Christian theory. Now, for aught that appears, these accomplishments do not figure very largely in Heaven's estimate of man. I can not help suspecting that John Bunyan, John Nelson, and worthies of this class, wore, in God's sight, the insignia of a truer and higher nobility than the choicest spirits of the brilliant eras of Elizabeth and Anne.

What are the attributes most prized and most sought for in man by the crucified Savior? Charity and purity. These are the cardinal virtues of the Gospel. Every one that loveth is born of God, and knoweth God. If we love one another,

position are sure to provoke in the Church no less than in the world, when they forget their proper mission.

One lesson more, we should imagine, would be ineffaceably impressed upon those Christian denominations which, through providential means, or their own special adaptations and exertions, monopolize a large portion of the influential classes, while they have signally failed of obtaining a corresponding development among the great body of the people. It is a lesson of enlarged catholic liberality. They have, in their relative position, a clear demonstration, at least, that others as well as they have a dispensation of the Gospel committed to them. That surely can not be the *only* apostolic and legitimate system of faith or polity, which, after an experiment carried through successive generations of men, has, in this country, shown itself essentially incapable of penetrating the masses. They who evangelize the wealthy, the intellectual, and the refined, do unquestionably perform a good work; and there may be those who have a special vocation to this inviting field. No liberal-minded Christian will undervalue their efforts, or desire to call in question the genuineness of their piety, or the validity of their ecclesiastical system; but it may be well for all parties to remember that there are signs of apostleship older and surer than this mission to the rich; and they need not despair of making good their claim to a part in this ministry who can appeal, as their Master did, to eminent success among the masses, and affirm, like Him, that through their instrumentality "the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and THE POOR HAVE THE GOSPEL PREACHED UNTO THEM."

God dwelleth in us, and his love is perfected in us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. The entire law is fulfilled by him who loves God with all the heart, and his neighbor as himself. This is glory to God in the highest, peace on earth, and good will to men. The Gospel is satisfied when this great end is achieved, and it labors, from age to age, to implant this law of universal affinity and brotherhood in all hearts, and thus to establish a vast system of order and Divine harmony, worthy of the wisdom and of the mercy of God. And this is its primary, proper object. High intellectual culture, advanced civilization, refinement of sentiments and of manners, do indeed attend, or rather follow, its progress, but only as incidental results of the great moral changes which have their sphere in the moral nature and character of man. The moral transformation is all that the Gospel, as such, aims to accomplish. This makes the sinner a child of God, fits him for heavenly society and pursuits, makes him a joint heir with Christ. These are no doubtful announcements, but first principles of the Gospel, which no sane Christian will for a moment call in question ; and they suggest the irresistible conclusion that that is the most Christian church, and that the most apostolic ministry, which most successfully accomplish these most Christian ends. No matter who they are that are converted, and sanctified, and brought to heaven. The ignorant, the outcast, the Hottentot, the slave—these are Christ's well-beloved brethren, and with Him heirs of God. The princes of this world may be glad to go to heaven, if they may, in such company, and angels would exult to be coworkers with God in preaching the Gospel to the poor. What lesson of instruction do I find in this digression ? A stern rebuke of that wretched fastidiousness which refuses to be satisfied with such a type of Christianity as satisfies Christ—demonstrative proof that this reiterated demand for a more tasteful and philosophical religion is unreasonable and unphilo-

sophical as well as unchristian—new force in the exhortation, "Make not provision for the flesh, to fulfill the lusts thereof." Would you find for yourselves a religion adapted to the soul's pressing wants, and to the demands of a perishing world? Drink deeply of the Christian sentiments and sympathies of the people. Would you act a heroic part in the holy war which God and good men are carrying on against error and sin? Throw yourselves into the midst of the masses, where there are most hearts to be won, and most souls to be saved. Do not be forever gazing at the toy that glitters on the top of the steeple, but bend your regards upon the living stones that compose Christ's holy temple, upon the undying souls that throng its inner and outer courts. There the true altar and the authorized priest are sure to be found, and there God has work to do for all who, like His well-beloved Son, are content to abase themselves that they may be exalted.

I have not left time for the discussion of some other topics which I can not wholly overlook. Educated young men often find another stumbling-block in the presumed or dreaded interference of an honest consecration to Christ with their ambitious, and, as they are prone to esteem them, their pure and honorable aspirations. My own observations on this subject would lead me to regard this as one of the most common and fatal causes of backsliding, as well as procrastination. Many, who hear and recognize the voice of God, refuse to enter His vineyard, because they are not quite sure that the employments and immunities to be assigned them there will be agreeable and satisfactory. Impiety never assumes a more daring attitude than this, however the rank offense may be disguised or concealed by circumstances, or by false reasonings. What is implied by the postponement or abandonment of a religious course on such grounds? Distrust in God is implied, and unbelief in its most odious, atrocious, insolent form. Has God, then, no *right* to interfere with our plans? This mental discipline, and these accomplishments, which

are too good to be subjected to His control—were they acquired—are they held, on terms altogether independent of Jehovah? Is the inexperienced youth, fresh from the schools, and proverbially ignorant of the world and of the future, somewhat better qualified to choose his own way, and thread the labyrinth of life alone, than God is to guide him? You will not be a Christian, because Christianity confessedly assigns you a sphere of action where God and conscience must be consulted. You seek a freer range and a wider sphere. Take them, and then inquire if you are beyond the domain of God. Are you really freer to choose or surer to win? Is responsibility excluded, or danger of disappointment and disaster? No; for God reigns every where. All that is gained by this daring revolt against His authority is the dire privilege of working out our destiny without any promise of guidance, or grace, or reward, yet always under the Divine supervision and control—always in conflict with His revealed will—always obnoxious to His displeasure, and certain of ultimate ruin, whatever fortunes may be conceded to a career which is, at best, only a prolonged rebellion against God.

After saying so much of the religious aspects of this case, I must not omit to expose the shallow views of life on which this great practical error is based. As a class, truly pious men are the most fortunate in the world. Estimate their successes by honors won, by their usefulness, by their attainments, or by their enjoyments, and these persons greatly outstrip their competitors. I will not stop to inquire why it is so, though I doubt not there is in the thing both a divine Providence and a divine philosophy. Heaven guides and cheers on the man who is content to receive his commission from above, while the virtues and safeguards of religion do naturally minister to his successes even in secular pursuits. The fact, however, is all I contend for here. Common experience is a demonstration that godliness is profitable for this life, as well as that to come. It is something more than impiety—

it is gross, blind folly for a young man, setting out in life, to guard against the disturbing influence of religion in the settlement of his plans. God is likely to be his wisest counselor and his most powerful auxiliary, and to exalt him in proportion to the humility of his submission to the divine authority.

I must add another remark. It is unquestionably true that piety often promotes, while it seldom retards, a man's progress in the world. It is no less so, and no less proper to mark the fact, that men who seek to make of religious pretensions and church relations instruments of ambition or gain, are almost sure of meeting with signal disappointment. Success in such attempts would offer a dangerous temptation to human virtue, and fill the churches with hypocrites; but success in such attempts, in such a country as this, where the government is neutral, and all sects have fair play, is nearly impossible. Aristocracy in religion meets with a potent antagonist in the legal and social democracy that universally prevails. Proscription for religious opinions is nearly impracticable in any form, where there is a multitude of sects, and the weak are prone to unite against any encroachment by the strong. In such a state of things there is an open field for industry and merit, in which no sectarian badge can win or lose the prize. There is no reward for the hypocrisy which would profess, or the base cowardice or heartless prudence which would shun to profess any opinion, or bear any name, for selfish objects. The temptation to sin in this matter is really so weak that there is little need of providing any safeguard against it beyond a statement such as has been made. Neither cupidity nor vanity has much to gain by "making provision for the flesh," when neither emolument nor influence is to be won by recreancy to principle.

The short-sighted ambition which covets higher and brighter spheres of effort and manifestation than comport with the claims of duty or the arrangements of Providence, is wont to

fall into another capital error. In paying to circumstances their vain court for facilities and rewards, seldom granted but as the fruit of patient labor and practical self-denial, these impatient aspirants after distinction are insensibly led away from the only theatre of action adapted to their character and attainments. Talent is ever best developed, and commonly best rewarded, where it is most wanted. It should therefore respect the great laws of demand and supply; and while the wide earth and boundless sea are open to its enterprise, should never press too eagerly into petty, glutted marts. An educated Christian young man, who, in all the attainable good before him, has eyes to see something better and nobler than mere pecuniary gain, can not fail to perceive a most hopeful field of usefulness in his connection with one of the great popular Christian denominations of this country. It is unavoidable, that among the vast multitudes, so rapidly gathered into these broad folds by primitive zeal and labors, many will lack culture, and intelligence, and refinement. Education and literature, polished eloquence, and profound learning, naturally follow, though they seldom precede the greatest successes of young and rising sects. When such wants are most pressing, precisely then is there likely to exist the most urgent demand for such qualifications to satisfy them.

A religious community whose successes have outstripped all its anticipations, suddenly finds itself responsible for the intellectual, as well as moral improvement of millions. It has reached a point in its history where a demand for cultivated talent is of the most urgent character. It must have educated men; and literary attainment, when united with piety and good sense, is sure to be placed in positions the most favorable for the efficient exertion of extensive and salutary influence. It almost necessarily happens that learning, and eloquence, and refinement, acquire a consideration and a power to do good, great in proportion to their scarcity, and to the multitude of demands upon such qualifications.

Just such a theatre as enlightened, sanctified ambition should most desire, is here opened to the Christian youth. It proffers useful, congenial, and honorable employment. It insures the earliest, fullest development of his mental and moral resources. It promises all reasonable and desirable exemption from the tedious probation and discouraging competition which he may be doomed to encounter elsewhere. It offers him equal and honorable partnership in the holy work of training a host of immortal beings for usefulness, purity, happiness, and heaven.

The folly of turning away from these outspread fields waving with golden harvests, and echoing all around with Macedonian cries for more laborers, is only less than the guilt which is always superadded, when, in addition to this contempt for the suggestions of a sound discretion, some violence is also inflicted upon the conscience. And here I can not refrain from a passing remark on the benignant relations which religion ever sustains to the practical movements of business and of life. So nicely and so graciously is the great scheme of an overruling, watchful Providence adapted to our various circumstances, that the most inexperienced youth—the merest novice in affairs—has little more to do than simply to obey the dictates of an enlightened conscience, in order to secure all the advantages of the most comprehensive and well-digested plans, and of the deepest insight into the future. An unwavering trust in God and his word is the best guide, as well as the best safeguard. It is a great simplifier of life's complicated pursuits, and endows each single-hearted follower of Jesus Christ with a precocious, heavenly wisdom.

In any thing I have said, I do not mean to intimate that both our actual piety and our Christian profession may not involve the most serious consequences. I know too well the genius of the Gospel to inculcate a doctrine so foreign from its avowals and its spirit. Great sufferings and great sacri-

fices do, unquestionably, enter into God's entire scheme for diffusing and propagating the true religion, and for the moral discipline of individuals. Christ was made perfect by suffering, and through much tribulation we are called to enter into the kingdom of heaven. Afflictions work out for the saints an exceeding weight of glory. Not only are Christians subject to the common lot of mortals, which is usually one of many pains and sorrows, but they are often called to suffer for Christ's sake. It is fundamental to the Christian system that men were redeemed by suffering, and hardly less so, as far as history is our teacher, that the best achievements of the Gospel are to be carried in the midst of peril, and loss, and agony. In this great work of toil and sacrifice, it is, no doubt, the will of God that young men, and educated young men, shall have a principal share. God chooses them because they are strong, and He intends to make them the chief of His instruments for the accomplishment of His great designs of mercy. Let them look their calling fairly in the face, and enter on the career of duty, well aware of the conditions upon which they serve a crucified Redeemer. None more need to stir up the gift that is within them, to gird about their loins, and put on the armor of righteousness. I may safely say that no policy is so dangerous as caution and cowardice. I may confidently warn them of the folly and danger of "making provision for the flesh," by refraining from such a dedication as may exact from them the sternest conditions known to our Christian vocation. If great results can be attained by great efforts and great sufferings, what generous heart will refuse the sacrifice? If our own holiness and the happiness of others may be promoted in proportion to the expenditure of toil, or talent, or wealth, who will not feel that the outlay is reasonable and even politic?

But the argument likely to be most effectual with ingenuous and truly pious minds is derived from the genius of our religion. The Gospel is a way of salvation by grace. It

lays the Christian under obligations immeasurably strong, which he can never satisfy, while it awakens in him a sense of gratitude ever restless and studious of methods by which it may testify its loyalty, and crown with honor the great Benefactor, who is too high to be repaid for all His mercies. This deep, undying sentiment of the pious soul finds utterance in thanksgiving and adoration—in prayer for the extension of the kingdom of Christ, and in all the ways by which a sincere Christian makes manifestation of his piety. But the unwasted, struggling impulse gains strength by all its activities, and longs for new modes of exercise and development. Dissatisfied with the little it can do for the glory of the Savior, it would gladly give its testimony by suffering. This feeling is natural; and it is strong in every bosom in proportion as piety is profound and intense. It has led many misguided Christians to devote themselves to penances and voluntary inflictions. It led the apostles to rejoice "that they were counted worthy to suffer for Christ." Paul avowed a desire to endure martyrdom for the satisfaction of this profound sentiment, and many early Christians joyfully submitted to the severest tortures as a testimony of their devotion and gratitude to Christ. Not many in these days of peace and toleration are likely to be called to pass through such an ordeal; but if the spirit to suffer the loss of all things for Christ's sake be not still with us, then has the true glory of the Church perished with her martyrs. Doubtless this spirit yet lives, and would be made manifest by fitting occasions. Doubtless there are multitudes who would encounter losses of all sorts—privations, labors, and even death itself—for the crucified Redeemer. They remember His words, that if any love father, or mother, or brother, or sister, or houses, or lands, more than Him, he can not be a disciple. They remember that it is often more prudent to lose the life than to save it. Many even feel that they have a baptism to be baptized with, and are straitened till they perform it. They

are eager to live, and, if needs be, to die for Christ. They have "put on the Lord Jesus Christ, and made no provision for the flesh to fulfill the lusts thereof." Their cry is, "Speak, Lord, thy servant heareth." They are not careful to make conditions. Wheresoever God's Spirit or Providence will lead, they stand ready to go; neither do they call any thing their own which they possess, whether of talent, learning, position, wealth, or influence; but regard themselves only as stewards of the manifold grace of God, and servants to the Church for Christ's sake. These are Christians such as Christ came down from heaven to raise up. They are the messengers of His mercy—ministers of grace. Their hearts throb in unison with Christ's—their ears are open to every Macedonian cry. The Church, this country, the age, and state of the world, want such Christians, and only want enough such speedily to cover the earth with righteousness.

I have no higher wish on behalf of the young men whom I now address, than to see them thoroughly imbued with the spirit of such a religion as I have attempted to exhibit. Put on, my friends, put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof. I may claim to feel the profoundest interest in your welfare, but I am not afraid to trust you to the guidance of such auspices. Go forth clad in these robes of purity and beauty, protected by this impenetrable armor of righteousness, and none who love you will have any thing to fear or to desire beyond. Christ will guide you aright. Precisely into such positions as are best suited to your talents, and most adapted to usefulness, will He be sure to lead you. And this is the only way for attaining at once the highest happiness and the most perfect development of the intellectual and moral powers. Here you are sure of having "grace sufficient for you," and that is the only sure pledge and hope for eminent success. Here alone you secure that harmony and co-operation of the moral with the mental forces; that concurrence of the emotions

with the intellect, indispensable to the fullest development and the highest achievements of a human being.

I shall close by making of the exhortation in the text a special application to those who hear me. I am too intimate with the liabilities and the actual history of young men not to be aware that many of them act in direct opposition to the lessons inculcated in this discourse. They deliberately "*put off* the Lord Jesus Christ," and that for the very purpose of making provision for satisfying the lusts of the flesh. They have found unexpected difficulties in the way of a religious life on their first entrance upon the scenes of public education. The buoyancy and the levity of youth, the confluence of a multitude of petty temptations, small but eager rivalries, new demands upon time, and a new arrangement of their hours, the *esprit du corps* which too often operates to an extent incompatible with an easy discharge of the highest moral duties; these, and many more nameless evils, often combine to test whatever integrity and strength of religious principle and habit the inexperienced youth may have brought from more quiet scenes to the threshold of college life. A brief season of trial, a manly bearing in the face of danger, an honest recurrence to first principles—more than all, humble reliance upon God, and a conscientious observance of the duties of religion, would soon overcome difficulties which are only formidable from their novelty and their number. At this precise point, not a few, who come among us with the fairest promise, abandon their religion. Some do it with apparent deliberation, and at once; others gradually, and, it may be, insensibly, but none the less effectually and fatally. A vague purpose is commonly cherished of resuming it again under more favorable auspices, when temptations shall be fewer or weaker, and better helps available. But for the present they put off Christ, and get their education and form their character without Him, seeming to regard themselves more free than before to indulge in doubtful

pleasures and associations, and still more to omit the distinctive duties and manifestations of a Christian profession. If conscience at first interpose some obstacles in the way of such a defection, it soon accommodates itself with a vicious facility to the cherished inclinations of the heart.

I have often seen a hopefully pious youth thus throw away his armor in the day of battle, putting off Christ just when he most needs to put him on—entering on a career of many dangers without religion, just because he thinks it will be difficult or unpleasant to get along with religion. He thus fairly uncovers his bosom to the envenomed shaft. He invites, yea, compels God to forsake him, and then rushes blind and naked into the midst of his foes. I speak, young gentlemen, of an experience not unknown among you—not to reproach, but to warn. Some may have gone so far in this downward career, and have drunken so deeply of the cup of cursing which they have chosen, that the voice of affectionate admonition will be lost upon them. Not so, I trust, with others who hear me. The agony is not yet over with them. Shamefully have they slighted, deeply have they grieved the Savior; but their hearts yet beat quickly and sorrowfully when they look upon Him whom they have pierced. You who have made a trial of this style in religion, say, Is it satisfactory? Does it shield you in the day of peril? The enjoyments, the lusts of the flesh, for which you have provided at such enormous expense, are they, upon the whole, better than the peace of God and the love of Christ which you have lost? If you look back with desire and self-reproach, then you have still a taste and a conscience for better things, and may, I trust will, rally and struggle to regain the position you have rashly abandoned.

Those who are about to leave this arena of preparation to enter upon new scenes of life, and engage in fresh enterprises, I beseech to listen to the instructions of this occasion. Do not venture to take a step into this dark, troublesome world,

now opening before you, without a divine guide. You I may exhort with special emphasis, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Fear to move in the grave matter of choosing your profession, and forming the more permanent plans and relations of life, before you assume your proper religious position, and are thus enabled to act under divine direction. You may not neglect this duty without incurring the entire forfeiture of God's promises and grace. Let me inquire of you, with an earnestness and solemnity befitting the importance of the interests involved, whether you have hitherto been true to your convictions of duty—whether your plans of life have thus far been formed prayerfully and conscientiously, in the best moods of your religious feelings, when you most fully appreciated Christ's supreme claims? Are there not in your bosoms half-stifled convictions, slumbering recollections of unpaid vows, made under circumstances of deepest solemnity? Look over these archives of conscience with heedful deliberation. Resolutions, formed when your bosoms glowed with zeal and love for Christ, are most likely to be the wisest and the best. Bring yourselves back to the same moral attitude, and review these high, holy purposes, under the same clear manifestations that led to their formation, or you are likely to sin against your own souls irretrievably. "Put ye on the Lord Jesus Christ," and then choose your way under his divine auspices. See to it that you make no provision for the flesh in this deeply interesting crisis of your endless being. For God's sake do not blunder here. Remember you choose for eternity, and that an error at this point must give a wrong direction to all your future career. You determine what you will do for Christ, and for men, and for your own souls. Choose honestly; choose bravely; fearing no labors, or crosses, or sufferings. Better far than honors or crowns are the sacrifices which fidelity to Christ shall impose upon you.

There is among our educated Christian young men a grievous offense, so common as to have become a sign of the times, and so full of evil tendencies as to call loudly for exposure and denunciation. I refer to the levity with which so many treat their early vows of consecration to the Christian ministry. Under convictions of duty and of a heavenly calling, always deeply felt and gratefully recognized in seasons of high religious enjoyment and spiritual devotion, they begin or prosecute their literary career as a preparatory training for the sacred office. With seasons of depression or declension come doubts, and reluctance, and dissatisfaction with plans of life which really present few alluring aspects to the lukewarm, worldly-minded Christian. Such occasions are often chosen for testing the validity of the call to a work involving many sacrifices, and for which high spirituality and entire consecration to Christ are confessedly indispensable qualifications. It is then no difficult task to discover deficiencies which the least sensitive conscience must feel, and which there is even a strong temptation to magnify as the means of obtaining a release from obligations hitherto deemed sacred and inviolable. I have briefly indicated the process by which many of our Christian students, designated for the ministry by the most unequivocal marks of a divine vocation, contrive to stifle their own convictions, and elude the sacred claims of the Church and of the crucified Savior. I can truly affirm that no other instances of religious defection and recreancy to sacred duties are wont to fill me with a sorrow so profound and inconsolable. I habitually look upon pious students with the deepest interest, as in a peculiar sense the property of Christ, not only as the purchase of his blood and the trophies of grace, but as the probable and fit instruments to be chosen for the enlargement of his kingdom. It is to be expected that many so providentially prepared by literary training should be divinely called to the ministry of reconciliation; and it is matter of unfeigned thankfulness, but none of surprise, that so

large a proportion of converted students become deeply impressed with the duty of devoting themselves to this great work. Few, I believe, who maintain a devotional, cross-bearing spirit, ever fall into serious or lasting doubts about the authenticity of their heavenly calling. They may be permitted to pass through seasons of trial and self-examination for the establishment of their faith, and for the attainment of a higher moral preparation for the exigencies of their holy vocation ; but few sincere souls, I am persuaded, will ever be left to discard, as the result of fancy or of enthusiasm, these awful impressions of the highest duty.

They who have been seduced by ambition, or indolence, or unbelief, or self-indulgence, from the higher walks of piety, do, indeed, bring upon themselves a moral state to which distrust, and distaste, and absolute repugnance, in regard to their proper mission, are natural and unavoidable. They are no longer fit to be ministers of Christ ; but this does not annul their call nor its binding obligations. The burden rests upon them none the less because the strength to bear it is gone. They have clearly fallen into the snare of the devil, and there is only one way of escape. They must revert to first principles, or be irretrievably ruined. They must return to their first love—must revisit the sunny regions of Divine grace and manifestation, where clear convictions and holy aspirations domineer over the soul—where love, and faith, and joy in the Holy Ghost impart strength to sustain and light to guide. There is really no other alternative besides such a spiritual revival, for any who lack the nerve to conclude that they can get along, in life and in death, without a Savior. To keep this an open question, with some latent floating purpose to take advantage of a day of feeble impulses and dim manifestation for sliding away into a secular profession, is to impose upon the mind and the heart an intolerable burden, the ominous pledge of comfortless progress, and of ultimate shameful discomfiture. The interests of both

worlds are equally concerned in such a choice of occupation as shall leave the conscience free to approve, and God free to patronize.

To those who are rather timid than rebellious, and have still a stronger desire to win the crown than dread of bearing the cross, it may be right to point out the vast resources placed at their disposal, and of which they receive the investiture on assuming their true position; but it must, after all, be admitted to be the mark of a degraded moral tone for a Christian man to manifest much anxiety for any thing beyond the doing of his duty. It has been well said that events belong to God; and, it may be added, that we are likely to be made happier, as well as better and abler men, by every encounter with difficulties and every blast of adversity. These are God's chosen methods of discipline, and His appointed conditions of all eminent success. So true is this, even in common life, that we do not hesitate to pronounce the most unfavorable auguries of an educated young man, who, in his plans of life, makes an over-careful provision for self-indulgence, and an exemption from severe toils and trials. If he will not push from the shore till he has taken pledges for a smooth sea and a favorable breeze—if he must, at all events, have sumptuous fare, and fine linen, and houses of cedar, he insists on conditions which neither Heaven nor earth will grant, and which are wholly incompatible with the performance of great actions, or the formation of great characters. In religion, this timid, selfish spirit, to whatever extent it may exist, is subversive of the best principles of the Gospel. It is utterly incompatible with faith, and in itself a mortal sin. We may not inquire too anxiously what Christ will demand of us in return for the blood He has shed and the heaven He has prepared for us; but we know He will have nothing less than entire consecration, and that we are to be ever ready, "not only to be bound, but also to die for the name of the Lord Jesus." It is precisely at this point of en-

tire self-renunciation that the soul becomes endowed with the power of an endless life, and can do all things through Christ. If this is an excellent attainment, usually reserved for advanced piety and matured graces, it may, nevertheless, become the starting-point of every Christian young man. Let him put on the Lord Jesus Christ, and make no provision for the flesh, and he obtains the mastery over all resources, human and divine, needful to the fulfillment of a glorious destiny.

III.

THE RELATIONS OF CHRISTIAN PRINCIPLE TO MENTAL CULTURE.

A DISCOURSE TO THE GRADUATING CLASS OF THE WESLEYAN UNIVERSITY. 1848.

As he thinketh in his heart, so is he.—PROV., xxiii., 7.

IT is a recognized principle of ethical philosophy, no less than of the Gospel, that the quality of actions, considered as virtuous or vicious, resides wholly in the intention. The external bodily movement, which we term the action, and which is the apparent cause of the effect produced, has really no moral character. It is neither good nor evil in itself; and in forming our judgment of human conduct, we might reject the external manifestation altogether, had we some other clew to the mental condition of which it is the exponent. But "the tree is known by its fruit." It is by attentively observing the actions of men that we are enabled to arrive at satisfactory conclusions concerning their intentions, which alone are deserving of either praise or blame. "As he thinketh in his heart, so is he." He may be a thoroughly good man—"pure in heart," just in the sight of God; and yet, through some fault of his position, or some negligence, or some untowardness in his methods of manifestation, he may impress the beholder unfavorably—may incur a most undesirable reputation. He may, on the contrary, studiously maintain all the decencies and semblances of many virtues; may, for sinister or selfish ends, perform good deeds, rivaling in their number and usefulness the highest achievements of the most approved and unquestionable piety, without making the

slightest approach toward the fulfillment of his duties as a moral being: "As he thinketh in his heart, so is he." Outward performances are of no worth apart from the motives in which they originate. The same overt act is either a virtue or a crime, according to the intention of the agent. Several men bestow money upon a poor neighbor: the first gives it as the price of waylaying an enemy; the second, to purchase a vote; the third, to relieve pressing want; the last, as the steward and dispenser of God's bounty intrusted to him. This one act of giving to the poor is so modified by motives as to be in the first instance an atrocious crime; in the second, gross profligacy; in the third, an act of charity; in the fourth, a deed of Christian piety. So true is it of every man, in regard to every act of his life, that he is as his intentions are: motive, not performance, determines moral character.

The same maxim is true when applied to intellectual character: "As he thinketh in his heart, so is he." The human mind is as the thoughts with which it is chiefly conversant. It is very much the creature of its own ideas. The man who from early life has been familiar with topics and interests of great significance, is educated by them. His intellect takes its character and coloring from the ideas which habitually act upon it and dwell in it. Even the sights and sounds that engage his outward senses—the beautiful landscape, or the sublime mountain scenery upon which he has long been accustomed to gaze; the roar of the cataract, which sends forth its thunder night and day near his dwelling-place—will by-and-by be found to have filled the imagination and the memory with images and recollections, and the heart with sentiments, which are likely to exert a strong and permanent influence upon his mental capacity, upon his character, and his destiny. Still more must every-day pursuits, and the profound interests that suggest the current topics of conversation and thought, and that impose upon the mind its most stirring, strenuous employments, leave upon it durable

impressions, and become chief and influential conditions of its development and growth. If two individuals, equal in capacity and education, spend their lives in a great industrial establishment, the one as owner or superintendent, the other as a common laborer, the master is likely to become a man of decided ability, of comprehensive views, inventive genius, and sound judgment, while the operative makes no progress beyond the acquisition of some degree of skill in his own special department. The first has a variety of interests to consult, and responsibilities to meet; has questions to settle, and decisions to make every day or hour, upon which are suspended results of no inconsiderable moment. This gives variety, multiplicity, and activity to his ideas, and the mind expands and acquires new vigor by such processes. The work of the subaltern, on the contrary, is mere routine, and his mind stagnates and dwindles amid the incessant monotonous whirling of spindles and water-wheels.

It is no unusual thing for travelers in Turkey and other Oriental states to meet with high public functionaries totally ignorant of all the arts and sciences, a knowledge of which, in our part of the world, constitutes education. Many of them, however, are men of decided ability, who discharge the duties of their high stations with the utmost propriety. The most sagacious and successful ruler in the East knows nothing of literature and science beyond the poorest skill in reading and writing, and this he acquired after his elevation to supreme power, at forty years of age. These men are educated by the important, responsible employments which give constant play to their intellectual faculties, and enlarge the mind by habitual familiarity with significant ideas. That is likely to become the most powerful intellect which is most constantly and earnestly busied with great thoughts and great designs. Every religious congregation affords good illustration of this truth. We never fail to observe a higher tone of intelligence as well as piety among a people accustomed to contemplate

and devise extensive schemes for doing good, not at home merely, but in distant lands and in the islands of the sea, than prevails, or can prevail, in the old stereotyped churches, which are well content if they can only take care of themselves. The mind wants an ample supply of worthy ideas to furnish it with interesting, productive occupation. With these it must make progress and attain development; but without them, never. This truth is important, not to students only, but to all who desire mental growth and discipline. It is especially important for those who labor at occupations little friendly to intellectual improvement. Such persons should seek a remedy for the disadvantage of their position by reading good books, which are the great store-houses of ideas and thoughts, and which offer a ready and sufficient resource.

I but draw a legitimate inference from the preceding discussion, and announce the obvious truth of the text in another form, in affirming that the moral character of a man is as his principles—that it is not only colored and modified, but formed by his principles, or the *theory* according to which his life is conducted. As each separate action derives its quality from the motive in which it originates, so the series of actions which constitutes the history of an individual is as the succession of motives from which they proceed, or as the moral principles, which in every well-balanced mind constitute the great source and regulator of motives.

By a similar train of reasoning, it will be made obvious that the mental character must, to a great extent, be the result of the theory on which the individual resolves to conduct his life. If the mind at any given time receives its impulses, its elevation, and its tendencies from the particular ideas upon which it is employed, its general character must, to a great extent, be not only affected, but formed by that unbroken succession of ideas with which it is conversant, the most influential and important of which are derived from those profound convictions and stable purposes usually denominated

the *principles*. Dismissing these too metaphysical forms of expression, into which I have been led in quest of clearness and precision, it may be stated in general terms, that a man's moral and intellectual character are as "he thinketh in his heart"—are as those deep and earnest thoughts which constitute the moving forces of the soul, and which regulate the life.

I think we may now regard the doctrine of the text as sufficiently elucidated. It strikes me much like a self-evident proposition, the announcement of which brings with it the clearest conviction of its truth. It falls in with every man's experience and every man's observation—with the nature of things and the Word of God; and we may now feel at liberty to proceed with some inferences and applications of a practical character, adapted to the special demands of this occasion. I will subjoin but one more preliminary remark. If it shall seem to any that I lose sight of the differences between moral and intellectual objects, and confound ideas logically and really distinct, I refer them to the further developments of this discourse, for the justification of a method deliberately adopted from a strong conviction that every just theory of intellectual training must recognize a dependence nearly absolute upon moral principles.

I. It is a natural and obvious inference from the preceding discussion, that every man, and especially every educated young man, should furnish himself, as early as may be, with *enlightened, stable principles of action*. He should set out in the world with a well-considered and earnestly adopted theory of life, in obedience to whose controlling authority his ends shall be chosen and his efforts prosecuted. To engage in a career involving consequences profoundly interesting in themselves, and eternal in their duration and influence, without settled principles and aims, is like setting sail upon the broad ocean with no specific destination; and, consequently, with no reason for choosing one direction rather than another,

but such as capricious gales or more capricious fancies may from time to time happen to supply. Nothing less than discomfiture and disaster can be expected from such a beginning. It is, indeed, among things possible, that propitious breezes may waft the unpiloted bark into some desirable haven; and even that the fury of the storm may drive the floating wreck upon some green or some golden shore, where reckless adventure may gather rewards never due, and seldom granted to any thing but prudent foresight, and well-directed, persevering effort. He is little better than a madman, however, who voluntarily consents to expose the most precious interests of his being to a conflict of chances in which the highest perils are always imminent, and absolute ruin nearly unavoidable; while success, if it come as the result of fortuitous causes and combinations, is likely to be nearly valueless, because not foreseen and provided for. That course of life which is entered upon without principle, and conducted without a plan, can not but be unproductive of either virtue, happiness, or honor. That it is not wholly filled up with misfortunes and disgraces, and rendered to the victim of his own follies one unvaried scene of wretchedness, results from the benignant arrangements of divine Providence, which always protect the imprudent and the vicious against many of the consequences of their misconduct, and secure to all such a measure of enjoyment as shall make life tolerable, even to the most unfortunate, and awaken gratitude in the midst of disappointment and shame.

For those who will not be at the trouble of subjecting themselves to the control of principle and duty, it is fortunate to be left in the walks of common, laborious life, where, in the absence of the higher motives which reason and religion supply, domestic instincts and urgent wants are ever at hand to minister their stern impulses to energetic, persevering activity. The great law of necessity, which prescribes to the multitude their toilsome course of life, is faithful to exact

the fulfillment of its duties ; but for those whom fortune or parental indulgence, or their own honorable aspirations, allow to choose a higher career, no such safeguard is provided. They must find incentives to action, and guarantees of success, in their own enlightened reason and virtuous resolution. For them to engage in the elevating pursuits which invite their presence, without the moral and mental prerequisites to success, is to incur necessary, unavoidable disasters. In the absence of established principles of action, their efforts will be feeble and fitful. The long labor of preparation will be but a heartless, profitless task, from which feeble temptations and worthless pleasures will ever be sufficient to draw away the wavering, irresolute disciple. Every folly which holds out the promise of stimulating excitement or vulgar merriment—every vice which has a gilded bait to offer, has its eye upon him as a predestined victim. Destitute of any sound principle of action, and therefore without purpose or earnestness, he floats a waif upon a sea of accidents—he stands idle in the market-place, a laborer out of work, labeled and advertised as a candidate for any and every adventure. I do not hesitate to announce it as my deliberate opinion, that most of the miscarriages of scholastic life are the result of the causes here discussed. Not a few young men enter upon this career without settled principles or purposes. They are conscious of no aims. They know not why they are in a college rather than in a factory or a corn-field. It is no manly, vigorous purpose ; no lofty aspiration ; no burning zeal for God's glory, or human well-being, that has brought them here. Such motives dignify and consecrate the student's vocation ; they hallow all his hours and opportunities ; they exalt industry and sobriety, and punctuality and order, into cardinal virtues ; they fortify the soul with sturdy resolution, and stir it with sleepless impulses ; they set it all a-blaze with scholarly enthusiasm, and lead on even ordinary men, by no means highly gifted, to the attainment

of an intellectual and moral efficiency very like genius. The pursuit of knowledge under such benignant auspices can never be an irksome task. It rather becomes a mission in fulfillment of which the student works on consciously and genially, growing every day more and more a man, fit to bear God's image in the world, and to act the part of a brother and a benefactor in the great suffering family of which he is one.

Students of the other class, and I must admit that it does not every where lack the respectability of numbers, find college work, so far as they do it, mere drudgery. They taste none of the pleasures of science, and they reap none of the higher advantages of education, for these are gained by voluntary, earnest co-operation with the sources of information and the appliances which literary institutions profess to supply. Something, no doubt, may be gained to taste and general intelligence by breathing a literary atmosphere, and by a half involuntary subjection to the processes of the study and the lecture-room ; and if it shall turn out that the literary idler inhales somewhat more of the vital principle than he gives out of noxious effluvia for the lungs of others, then there may be advantage in the experiment. But against these benefits, however highly they may be rated, there is to be taken into our account the offset of many fearful evils liable to be suffered and inflicted. The mind, without a guiding principle or recognized vocation, if it be not neutralized and wasted by its own feeble, misdirected, conflicting tendencies, will hardly escape a corrupting thraldom from the accidental or malicious influences to which it is exposed. Refusing its homage to the right and the true, and so spurning the protection of practical virtue, it becomes an easy prey to unsuspected enemies. Other minds, as empty and listless as itself, or the weakest combination of accidents, impose law upon him who will not choose to be his own master. The poor jests that fall from the idler or wag who sits by his side

at the dinner-table or in the lecture-room, or the current nonsense of the clique whom chance, or some more formal bond of union, has made his chosen associates, fashion his sentiments, and become chief agents in the formation of his mental and moral habits.* These appoint his aims, and pronounce *ex*

* The literary fraternities, of late so greatly multiplied in our colleges, exert a very important influence upon the formation of both mental and moral character. They have gradually introduced into these institutions a new element, very worthy of attention, whether considered in connection with the maintenance of sound discipline and good order, or with literary improvement. Twenty years ago the students of a college usually formed two associations, for the purpose of mutual improvement in composition and oratory. Two hours in some afternoon or evening of each week were set apart by the authority, or with the consent of the faculty, for these exercises, which were conducted sometimes secretly, but more commonly with some degree of publicity, under such rules and regulations as were agreed upon for the orderly transaction of business. These societies, though liable to abuses, often contributed in a considerable degree to the improvement of the student. Some skill and facility in extemporaneous speaking were acquired, for which the ordinary routine of college life affords less favorable opportunities. A spirit of inquiry and emulation was awakened; information was elicited; the timid were encouraged to take part in exercises prescribed with their consent, and presided over by their associates; and the general freedom and wide scope, as well as the method of the discussion, were calculated to introduce into the scholastic arena something of the earnestness and reality of the actual business of life, for which it constituted, to some extent, a useful preparation. The drawbacks upon these benefits were often party spirit, rivalries, jealousies, and suspicions; a loose and vapid style of speaking and writing, contracted in the absence of proper instruction and judicious criticism; and sometimes an undervaluing of the prescribed studies and duties which constitute the student's proper business.

In addition to the two or three associations, which usually embraced the whole body of students, we now have from five or six to a dozen secret societies, aiming at similar objects with the old fraternities, and securing them in various degrees. Some special benefits are probably gained by this minute subdivision, in the closer intimacies and by the freer play of confidence and sympathy which it allows.

Of the *disadvantages* which may grow out of this innovation I only

cathedra judgments more authoritative than university statutes, or the counsel of the most judicious instructors. In

speak theoretically, as the excellent tone of moral sentiment which has usually prevailed in the Wesleyan University is calculated to counteract any unfavorable tendencies in the casual associations of the students. The additional expenditure of money and time is a practical and obvious objection of considerable weight, though slight in comparison with any injurious influences on mental and moral culture which may possibly result from the cause under consideration. The inconsiderable numbers of which these societies, now so greatly multiplied, must consist, would seem to be less favorable to improvement than larger associations, from lack of stimulus, and the want of an audience; from the narrow sphere of comparison; and from the little variety of talent and attainment presented, whether to awaken emulation or to supply models. It is an easy achievement to shine and win applause in a circle of half a dozen students, drawn together, it may be, by the common bond of mediocrity in mind and scholarship, while intellectual exhibitions in the presence of fifty or a hundred intelligent young men have another sort of ordeal to pass. In the larger association we should always expect some examples of fine taste, sound reasoning, and good speaking, well calculated to awaken and guide a manly ambition to excel. The closer intimacy and stronger ties of the smaller fraternities must also tend to impair the strength, or prevent the existence of the *esprit du corps* of the class and the institution, which constitutes one of the most delightful, enduring, and valuable satisfactions and reminiscences of college life. It will be found, I think, except under the most favorable circumstances, that the multiplication of these fraternities tends to excite groundless suspicions, to alienate friends, and prevent the formation of friendships between congenial minds. Even religious ties and sympathies are not always able to resist an influence which may sometimes degrade literary associations into the bigotry, selfishness, and pettiness of a clique. In a state of morals and sentiments less favorable than that with which I have the good fortune to be most conversant, the unreasonable and eager strife of small associations might produce great difficulties in the government of a literary institution. I am, however, bound in justice to add, that no such evils have fallen under my notice; and that instances have come to my knowledge in which the right feeling and self-respect of the fraternity have rendered valuable aid to the cause of good order, and done much to restrain an erring member from indolence, vice, and dishonor.

Not to make any further use of the foregoing suggestions, they should

obedience to such oracles it is that green, unfurnished youths resolve that the real hinderances to mental improvement and to the development of genius are hard study and solid science; and that some light reading and vapid declamation—above all, the edifying discourses and flashy criticisms of the coterie, are able to form them great orators, and, if they like, great authors and statesmen. Let it not be imagined that these are mere idle fancies, which disappear with the hour that gives them birth. If they take the guise of very palpable

inspire the student with great caution in his selection among the various societies which invite him to their fellowship on his entrance upon college life. He should, at least, take time to consider, and become acquainted. He should be cautious that he does not commit the keeping of his comfort, his scholarship, his principles, his manners and morals, to associates whose bond of union may be their community of idle habits, vulgar tastes, and conversation; of low scholarship, and loose or irreligious principles; and a common aversion to certain laborious studies and duties prescribed in the college course. The societies themselves ought to be ever on their guard against the dangers and abuses to which, however outweighed by advantages, they are unavoidably exposed; to maintain a spirit of generous, honorable, not of petty, suspicious rivalry, toward their confraternities. They should watch over the conduct of their members with brotherly kindness and solicitude, and seek to promote in them scholarly, gentlemanly, and manly habits and aspirations. It should ever be a first principle with them to prosecute their laudable objects in strict subordination to their higher duties as members of a public institution, and in a frank and ingenuous, and honorable spirit toward its administration and government. Even those slight infractions of law and order which may be deemed venial in an inexperienced individual, ought to be esteemed disgraceful in a society of intelligent young gentlemen, which is presumed to be animated and guided by the combined discretion, and honor, and con science of all its members. Associations of students, judiciously con ducted in accordance with the principles here suggested — devoting themselves, not to trivial, but to significant, earnest, manly discussions and inquiries; always kept in harmony with the higher duties and objects of college life; and, I will add, never allowed to interfere with due attention to the public societies, or to introduce into them any of the petty rivalries of the minor fraternities — may become very useful aids to intellectual culture.

absurdities when exposed in their true point of view, they very often present themselves upon the theatre of practical education as real, insuperable obstacles in the way of all improvement. They often render attendance on college terms and college exercises nearly useless to the pupil, and the teacher's office a laborious, vexatious nullity. All good influences are lost upon such purposeless, wayward, obstinate minds. The accidents to which they surrender the conduct of their intellect and their lives, may, indeed, by rare good fortune, impress upon them some form of intelligence and virtue. Some higher, purer current of the fickle winds to which they commit their course, may chance to harden into habits not wholly detestable, some of the transient phases exhibited in the ever-varying phenomena of their mental progress. Still it would be idle to expect satisfactory results from causes so inadequate, and methods so utterly unsound. Success will be the rare exception—failure the rule. I repeat the opinion already expressed, that here is to be found the source of the manifold grievous disappointments which so often fall to the lot of so-called educated men. There is no reason, in the nature of things, why one third of college-bred young men should prove unfit for the professions for which liberal education is designed to prepare them, while nineteen in twenty of all who are apprenticed to mechanics and artisans turn out complete workmen. We do not demand that all educated men shall prove to be geniuses, or shall attain to the highest professional distinction. All, however, not essentially deficient in ordinary mental endowments, are capable of gaining the mental discipline which it is the business of schools and colleges to impart, and which is requisite in the functions to the fulfillment of which society calls its educated men. The thing most requisite to success in these vocations is not brilliant talent, but the due preparation and use of those average capacities which God bestows impartially upon the race. These can only be secured by diligent,

persevering study, pursued upon a plan and upon principle; and it is because so large a class of students, so-called, have neither principle nor plan, that so many of them fall out by the way, and so many others, who manage to pass through college, are destined to a life of mortification and disappointment.

II. I pass on to another remark. Since established principles of action are so essential to success, *we ought to use great caution in the adoption of our principles*, for all are not equally good.

It must be admitted that any effective principle of action, not absolutely vicious, is better than none. Action upon low and adulterated motives is preferable to the intellectual stagnation which results from a want of strong impulses, and earnest, stable purpose. It is better to be driven furiously over rocks and shoals by Borean gales, than to reel and swelter, and take the plague in the calms of the torrid zone. Still, it is a matter of great moment to commence and prosecute our plans of life on an elevating and genial theory, for in it both moral and mental character are deeply involved.

Many young men choose a literary and professional career in preference to more active and laborious pursuits, from a deliberate comparison of the advantages which each is supposed to offer. They resolve to escape from the plow and the work-shop, because they are disgusted with mere manual labor, and fancy that they feel within them the presence of mental aptitudes, which, with due culture, may raise them to ease or affluence. It can not be denied that such persons have chosen for themselves a principle of action of great potency, which may stimulate to persevering industry, and even high enterprise. It is a motive of sufficient efficiency to insure stability of purpose and of action, and may, with great probability, lead on to thorough scholarship and professional eminence. It even offers guarantees for correct morals, as well as for mental improvement; for they who are earnest-

ly engaged in serious occupations, have seldom leisure or inclination for vice and dissipation. Self-interest, however, though a highly efficient, and, in the absence of better, a very useful motive, can not be regarded a worthy principle of action for an intelligent moral being. It is not good, in the long run, either for the intellect or the heart. In its higher developments it is philosophically incompatible with the active existence of several of the most valuable sentiments and virtues that enrich and adorn the human character. It can not, for instance, coexist with magnanimity, or benevolence, or generosity, or public spirit. When fairly enthroned as the rule of life, it gradually, but inevitably, loses all kind consideration for the welfare of others, or for any interest that can not be made subservient to individual aggrandizement; and then it is that we clearly perceive its malignant character. Now this is the point to which it perpetually tends; and that must be pronounced a vicious principle of action which, however useful in special circumstances, becomes intolerable the moment it obtains a full development. Our motives of action, in order to achieve the utmost for character, should be such as gain new force and momentum with our progress in wisdom and virtue; but the motive in question just then grows into a manifest, monstrous evil, fatal alike to virtue, and piety, and happiness.

Its influence upon the intellectual character is scarcely less disastrous than upon the moral. The mind which was well disciplined under the impulses of a principle of so much energy, and so sagacious, soon finds itself shut in from all enlargement by a system, of which self, and not man, nor the universe, nor God, is the centre. The heart becomes hard, and the conscience seared, in their perpetual conflicts with the claims of sympathy and charity; and this is equivalent to affirming that all the fountains of genial sentiment are congealed into ice, or indurated into stone. Insensibility to the interests of others is confessedly fatal to all true, per-

suasive eloquence. As the selfish man, sooner or later, becomes an object of indifference or detestation to the world, he can never secure the reputation and the influence needful to move or control other minds. He can no more be a poet than an orator, for he does not love or reverence nature, or man, or God. Nor do I see how he can possibly be a philosopher; how he can attain to the love of truth, except for the gain it may bring him; how he can have a heart to appreciate great discoveries in the earth or the heavens, in any higher spirit than that which rejoices in the acquisition of the precious gem accidentally brought to light in geological researches, or in the glitter and costliness of the instruments with which science prosecutes its inquiries.

It would, perhaps, be unjust to liberally educated men, and yet more to the youthful student, to intimate that selfish motives operate upon them with peculiar force. He has probably surrendered himself to the dominion of more honorable sentiments: he has chosen ambition as his guiding star, and spends the midnight oil amid visions of future renown. I believe that ambition does operate much more frequently and powerfully upon intelligent young men than self-interest; and I gladly admit that it is a far more elevated and honorable principle of action. It emancipates the aspiring mind from a degrading bondage to those material interests which turn away its vision from all things genial and ennobling, and concentrate upon self the expansive sympathies that were meant for mankind. By presenting reputation and influence as the most desirable objects of pursuit, it prescribes the cultivation of such virtues and accomplishments as render a man agreeable to his fellows, and so far provides for the interest and happiness of the species. Scope is thus given for some exercise of the charities of our nature, and for some degree of the virtues of patriotism and public spirit; an advantage which raises ambition immeasurably above mere gross selfishness as a motive for mental culture. That rule

of life, however, is essentially defective and faulty which proposes public favor and applause as a motive for the acquisition of knowledge or the cultivation of virtue. They who follow it seldom become either wise or virtuous; for they will soon discover that superficial attainments, and the semblances of virtue, are more easy, and not less sure passports to popularity, than the realities of which they are the cheap substitutes and gaudy counterfeits. Knowledge and virtue come to be regarded only as means, less valuable and less desirable than the ends they are used to promote; and they will be abandoned without scruple for other expedients found to be of equal or greater efficacy. Thus degraded to the level of mere instruments, they lose their moral character, and, with it, their reflex power over the mind and the heart. It is thus that ambition, which, at the outset, frequently exerts a powerful and conservative influence upon the student, becomes, after no great length of time, a thoroughly misleading element, hostile alike to intellectual and moral advancement. This is its inherent vice, which must operate with greater or less force, even in the study, and throughout the forming period of life. In the turmoil of riper years, and amid the temptations of a public career, its sway often becomes absolute, and not many are found able to resist its deteriorating influences. Indeed, ambition finds little indulgence, even in the judgment of the world. We too incautiously, perhaps, laud an ambitious student; but to apply this epithet to a man of mature years, to a statesman, or an aspirant for office, is equivalent to pronouncing him unworthy of public confidence. Ambition is like self-interest in this, that it ministers useful impulses in the preparatory stages of life, and in the absence of strong temptations; but it eventually undermines the character, and seduces both the intellect and the heart. When once the ambitious scholar has become an ambitious politician, there is commonly an end to all mental and moral improvement. Tact and demagogism answer

his new aims far better than divine philosophy ; and he has entered a region of temptation too strong for ordinary virtue. Party arrangements and obligations are not long in weaving their meshes for the conscience, which soon learns submission to the code of morality that prefers the popular and the politic to the true and the right. A thousand sad histories, fulfilled and fulfilling among us, will tell, without more argument, by what sure, though it may be slow, gradations the ingenuous, studious youth of twenty-one is led on by this *ignis fatuus* to be, at forty, an unprincipled, time-serving demagogue, without principle, reputation, or honorable aspirations. Let every young man beware of surrendering himself to the leading of unchastened ambition. Let him shun, as the gates of death, the arena of partisan strife and preferment. Let him patiently seek, in some honest calling, independence of all parties and offices. It may be that intelligence and virtue will be wanted some day on the political stage, and he may then ascend it with clean hands and a good conscience, and with the full advantage of all the wisdom and reputation with which he has fortified his character in the innocence of private life.

There is still another motive to literary activity, liable to none of the objections here referred to, which deserves more attention than it has yet received in our places of education. Could we hope to find a considerable number of youths so happily constituted that the love of learning would prove a sufficient stimulus to diligent, persevering application, we should have discovered an incentive to action which the most scrupulous morality could not hesitate to approve. It is a delightful thought, that of an ingenuous young man led on through the schools, and through a studious life, by the strong attractions of science, irrespective of any interested objects or of any reward, but such as reveal themselves to the understanding and the heart, in the discovery of those great laws which the inscrutable wisdom of God has impressed upon

His creation. It is not conceivable that such a principle should interfere with the highest moral development, or that it should fail in leading to the most desirable mental culture. Indeed, it approaches both in purity and efficiency the Christian motive; and but for the too narrow field of its operations, we might be content to leave under its sole guidance all who will not be induced to learn the true philosophy of education from the great Teacher.

III. In attempting to show that *the religion of Christ* furnishes the student with the only safe and adequate motive to intellectual effort, I shall take it for granted that, so far as moral character is concerned, the truth of this proposition is conceded by all who hear me. Enlightened infidels do not hesitate to acknowledge the claims of the Gospel as the highest, purest source of morals; and none but rank, bitter enemies nowadays call this claim in question. In addressing myself to Christian young men, who cheerfully recognize the excellence of Christianity, even while they may live in neglect of many of its precepts and privileges, I may safely presume that they acknowledge the Bible as the only sufficient standard of moral virtue, and, therefore, the only safe guide in the formation of moral character. That the Gospel also furnishes the only safe and sufficient motive and guide to intellectual culture, I shall now proceed to demonstrate. And here I shall claim nothing for religion on strictly religious and theological grounds. I shall only refer to it as a system of truth and duty, exerting, and entitled to exert, a strong and permanent influence upon human conduct and character, from its natural and philosophical, no less than from its moral relations to men. How, then, does Christianity bear upon the question of intellectual education, and minister incentives and aids to high mental improvement?

1. *Its great law of* RESPONSIBILITY *furnishes a motive of great and ever-living efficacy.*

Were it possible to lift up the vail which conceals from

observation the secret springs of human action, it would be discovered that a deep conviction of accountability to God is the most pervading and powerful of these occult agencies. In the irreligious, this principle chiefly operates in the restraints which it imposes upon their bad dispositions; and to it we must chiefly refer the wide difference between the actual conduct and character of men, and that profounder depravity and overflowing profligacy which would prevail in the absence of all sense of moral and religious obligation. It is, however, upon pious minds that this principle operates with its fullest force. In them every act and enterprise is subordinated to this universal law. "Lord, what wilt thou have me to do?" is the burden of every prayer. They "labor to be approved unto God;" and they are only satisfied with their own performances in proportion as all things have been done with a "single eye." They must "eat and drink to the glory of God." His claims to homage extend to every "word" and "act;" and they charge themselves to remember that they are to give account for all "the deeds done in the body." Such a conviction of responsibility, in proportion as it is honestly entertained and obeyed, becomes the great law of life, and impresses with its potency, and tinges with its hues, every spring of action and every phase of character.

It will be admitted, I am sure, that this great Christian motive presses upon none with more urgency, or with an authority more imperative and sacred, than upon the young man led by his own inclinations, and allowed by providential circumstances, to devote his early years to mental culture. He is engaged in elevating and purifying that part of his nature which constitutes him a man and a child of eternity — for which God manifests his care in all the arrangements of his grace, and for which Christ died on the cross. He is engaged in fitting for high uses the instrument by which alone he can honor God or enjoy Him, or promote the happiness of his fellow-creatures. If there is done on this earth a

work of some importance and dignity, the culture of the immortal mind is such a work. To perform this work well, to make the most of these priceless opportunities, is obviously a sacred duty. The student occupies a high and holy trust. By diligence and fidelity in his work, he augments forever his own powers of happiness and usefulness. He augments the means of happiness intrusted to him for human society. He augments his own capacity for knowing, enjoying, and honoring God. Shall it be thought a slight offense to prove false to such obligations? Shall the man who perverts influence, or squanders wealth, or violates a public trust, be deemed culpable, and is he innocent who robs himself, and society, and God, of talents put in his hands, not to be buried or wasted, but to be improved to the utmost? Surely, if God will judge the world in righteousness, and, with a rigorous impartiality, demand his own, with usury, from every delinquent, the inquisition will press hard upon those who are accused of wasting the most precious of their Lord's goods—the immortal mind, made to appreciate his character and promote his glory. Upon every student rests this fearful responsibility; and every Christian student will recognize and respect it with a degree of solemn earnestness proportioned to his intelligence and piety. He will feel that "he is not his own"—that his talents and opportunities are only his to improve and employ conscientiously, and to account for in the last day. Under such convictions, he can neither idle nor trifle. He will find in them a sleepless, faithful monitor, to rebuke away indolence and apathy; to whisper hope and heroism into his fainting spirit; to prescribe temperance in all things; to endow his hours with such a sanctity that it were sacrilege to waste them; to give law to his resting, his rising, and his recreation; to invoke his profounder respect for statutes and usages established for the maintenance of needful order, and for the protection against all intrusion of time consecrated to study. Such is the *natural* influence, and the

actual, so far as conscience has fair play, which religion exerts over intellectual improvement. I grieve to admit that not a few *nominally* Christian students are neither industrious nor law-abiding, though idle and disorderly are epithets as incongruous to their holy profession as profane and intemperate. It is also saddening to the heart to observe the course of too many Christian young men, after they have passed the earlier stages of literary preparation. They cease to be students as soon as they are fairly launched upon the voyage of life. They are at the zenith of their intellectual greatness at thirty or thirty-five. A modicum of professional lore, a poor pittance of theology, a petty curriculum of pulpit preparation, is all they ever add to the measure of attainment with which they enter upon active life. Progress from henceforth there is none, except in the wrong direction. The starved intellect dwindles for want of fresh supplies of its natural aliment; imagination falters and grows dim, disgusted with its own worn-out imagery; discourse becomes flat and unprofitable, without freshness or point; and at fifty you have a man physically strong, but intellectually exhausted, incapable of doing any thing pleasant or profitable to God or man. Every such sad example implies gross recreancy to Christian obligations. Those who keep the commandment, "add to their virtue knowledge;" they "grow in grace and in the knowledge of Christ;" and their intellectual pathway shines brighter and brighter unto the perfect day.*

* The limits of a single discourse would only allow a passing allusion to the subject of this paragraph, though its intrinsic importance might well claim a far more extended consideration. The evil referred to is the besetting sin of educated men in the United States, which, so far as I have enjoyed opportunities of observation, gives them a bad distinction in comparison with those of other countries. With regard to the great body of our graduates, it may be affirmed, without qualification, that they make no advancement in classical and scientific knowledge after leaving college. The two or three years usually devoted to professional studies, carry forward the work of mental discipline with

2. Responsibility to God is the most powerful of all motives to intellectual exertion, and it operates upon every con-

some good effect; but, upon their entrance into active life, three fourths of our scholars bid a final adieu to both literature and science, as if these were only fit for schoolboys, and of no further use for mental culture, for graceful accomplishment, or elegant recreation. We have an increasing, though still a very small class of professionally literary men—authors, editors, philosophers, &c.—who make letters and science their business. We may add to these the professors and teachers in our leading educational establishments, and now and then a clergyman or physician, chiefly of the younger class: the residue of our liberally educated men not only make no advancement in scholastic attainments, but are actually retrograding to a point where a page of Tacitus, or a proposition in Euclid, becomes to them the profoundest of mysteries. Even in professional learning, little progress is usually made beyond the demand of an imperative necessity; and it is only in the hands of a few that medicine, law, or theology becomes a really liberal profession. It seems doubtful whether any decided improvement will very soon be achieved. Growth in civilization, and the keener competition and more minute and better-defined division of labor, which must result from a dense population, and the prevalence of a higher general intelligence, will gradually create and *enforce* a demand for better literary qualifications. Meantime the strong inducements to active business life—the temptations of trade, or speculation, and other methods of money-making—will continue to seduce our educated men to desert or neglect their proper sphere. Above all, the bottomless pit of politics will still swallow up its hecatombs of noble victims. For all this there is really no remedy in our present state of society; and it only remains for our literary institutions to use all diligence in repairing the waste. More than ever is it incumbent upon them to elevate the standard of education, and furnish our rising scholars with the greatest practicable amount of good cultivation, since it is quite certain, with regard to the most of them, that they will cease from all literary improvement as soon as they become their own teachers.

So far as these strictures are applicable to Christian scholars, the evil *ought* to find its cure in their conscientiousness, and their zeal to obtain the highest qualifications for usefulness. To these moral influences are we indebted for a majority of the examples of literary industry and excellence that still exist among us. A considerable number of clergymen, especially, retain their habits of careful study and mental activity to advanced age. It must be confessed, however, that, as a class, they

scientious student with a force proportioned to his intelligence and piety. Religion supplies other influences auxiliary to

are far from guiltless of the shortcomings on which we have ventured to comment.

There is one form of this grievous error to which an interesting class of our graduates are especially exposed, and which merits, on that account, a passing notice. I refer to preachers and candidates for the ministry, of whom our graduating classes annually furnish the Church with an increasing number. A large majority of these become *itinerant* ministers, a peculiarity in their mode of life which is liable to exert a special influence upon intellectual character. The frequent *changes* involved in this system of ministerial labor, though by no means incompatible with the highest intellectual attainments, and confessedly very favorable to a zealous and effective discharge of the most important ministerial duties, offer to those who are willing to fall into such a snare some peculiar temptations to intellectual sloth. The custom of writing sermons, or *skeletons* of sermons, has become much more common than it was among the fathers of the denomination; and all, or nearly all of our ministers preserve in manuscript such ample minutes of the plan, topics, and arguments of their pulpit exhibitions, as may serve for future use. The propriety of such a course is unquestionable; and our objections are only directed against the grievous, ruinous abuses to which it is perverted. After some time spent in the ministry, a studious man finds himself in possession of a good supply of prepared discourses, sufficient, in all probability, to meet the demands of a circuit or station for the one or two years which our plan allows him to spend with the same congregation. By a judicious intermingling of these old sermons with others prepared from week to week, and adapted to the special exigencies of the work, a conscientious, industrious man secures invaluable time, not only for pastoral duties, but for such mental culture and new acquisitions as shall insure a constant growth in wisdom, influence, and usefulness, from youth to old age. To those who know how to improve it, our itinerant ministry offers in this respect a special advantage over a more permanent settlement; and some of our preachers eagerly avail themselves of its facility. Upon not a few promising young men, however, this peculiarity of our system operates not only disadvantageously, but fatally. When their stock of sermons, or *plans*, has accumulated, so far as to answer current demands upon it, they make no more, and cease to be students. There is an end to all improvement, and they stagger on to premature mental decrepitude under the burden of these some four or five hundred stale, antiquated

this, which act upon and through some of the strongest principles of our mental and moral constitution. It is an incur-

sermons. In not a few instances, the victims of this stupendous offense against the human understanding, and the claims of God upon his ministers, reach their climacteric at thirty years of age, after which they neither study nor think, unless we are to dignify as intellectual efforts the half hour devoted, from week to week, to conning over the well-remembered, venerable manuscript. Every one in the least acquainted with the powers and laws of the mind is able to comprehend the stupendous folly of these men. The human intellect gains expansion, and vigor, and acuteness by activity. *It must work*, or dwindle and starve. It must THINK—think habitually, earnestly, consecutively —or it will, ere long, lose its power of thinking. The perusal and reperusal of yellow manuscripts is not study. The recollection and repetition of old sermons is not *thinking*. The mind must do something —must invent something fresh—must work and wrestle with new problems and deep propositions, in order to give hardness and vigor to its own sinews. The hand that wields the hammer, or plies the graving tool, constantly gains strength and skill; but, suspended in a sling, it will not be long in forgetting its cunning. The Hindoo devotee, who has been stationary ever since he learned to stand on one foot, has also lost the power of locomotion.

Our objection is not to the quality of the old sermons. They may be very good, and theoretically very well adapted to the existing wants of the hearer. It is possible they are even better than the preacher may now be able to produce. All this may very likely be true, and yet they may be useless to the people and discreditable to the preacher; while very inferior discourses, fresh from the mint of the soul, and blazing with the fervors of an excited, laboring mind, will awaken profound emotion in the hearer's as well as the preacher's heart. Old sermons are preached with good effect by men who are still in the habit of making new ones, and who keep their intellects thoroughly awake by study and invention. They then receive a new endowment of life and power, a new assimilation to the pious spirit, by passing through such an intense resuscitating medium. Without this fresh, vivifying baptism, these repetitions are, irrespective of their intrinsic quality, the stalest and most unsavory of human performances. They remind us of the desiccated preparations of the botanist, which are quite bereft of all their fragrance, and grace, and charming colors, though one might not be prepared to deny that they still retain a measure of latent medicinal virtue. It may be laid down as a first

able fault of lower motives that they operate unsteadily, and cease, for the most part, to exert any salutary, sufficient au-

principle, that he can not long continue a useful, nor even a popular preacher, who has ceased to be a student. He must himself gradually lose all relish for the dry, irksome work of memory and repetition, to which he dooms himself. However habit or temperament may enable him to preach with apparent warmth and vivacity, his announcements of truth do in fact no longer bear the sanction and endorsement of his own deep, living convictions; for neither reason, nor conscience, nor faith is much concerned in the reproduction. If this sort of work is distasteful to the preacher, it soon becomes loathsome to the hearer, with whom all such exhibitions pass for mere routine or declamation. A clerical brother lately said to me, "I know several preachers in the —— Conference who have not *studied* in ten or twenty years." Such ministers are only less guilty than those who have not *prayed* in ten or twenty years; for it is quite as practicable to be a good preacher of the Gospel without praying as without studying. No minister can maintain a respectable position, and satisfy the wants of an intelligent congregation, who is not a diligent student. No matter if he has a cart-load of prepared sermons, and they as good as ever Paul preached, he must bring out "things new" as well as old, if he would make his ministrations either profitable or acceptable to the people. *At least half* of the sermons called for by the exigences of ministerial labor should be produced by current efforts. To say nothing of doing good to others, the study and preparation of one sermon a week is no more than is requisite for the best nurture of mental and moral life. The greatest boon that could befall many preachers would be the conflagration of their old store of manuscripts. Any thing that should induce or compel them to return to studious habits, were better than the mental inactivity which dooms so many good men to actual inefficiency and superannuation, at a time of life when experience and hoarded wisdom should qualify them for the most extended usefulness, and the most salutary, effective popularity. Self-educated men are not less—it may be they are even more—exposed to this deadly sin than the graduates of our colleges. If the latter often mortify their friends, and bring reproach upon the cause of education by their indolence, and consequent miserable, petty mediocrity, the former, with no less frequency, disappoint the favorable hopes awakened by their early proficiency, and fall back, from a position won by manly efforts, and full alike of honor and of promise, to a grade of performances and aspirations false to all the traditions and anticipations to which such auspicious beginnings had given rise in the Church.

thority, at periods of life when the mind is yet vigorous, and susceptible of large and rapid progress. Self-interest, as we

No subject connected with our itinerant ministry, and with the great interests providentially intrusted to it, is more worthy of deep, solemn consideration than that so imperfectly discussed in this note. That the evil referred to is not rare among us, every observing man knows full well. That it must, to whatever extent it prevails, impair the efficiency, the respectability, and the moral integrity of our ministry, is too painfully obvious to require proof or argument. The Church has need to watch vigilantly against this great delinquency. Our ministers, both in open Conference and in their private intercourse, are wont to exercise over each other a supervision, comprehensive and searching, beyond any thing known among other denominations. Something might possibly be done in this way to mitigate a great, if not a growing evil. But the remedy chiefly to be relied on rests with individual conscience, with our young ministers especially, whose mental habits are not yet formed, or, if formed, not yet perverted. It is for them to determine whether, with the increasing advantages of education, of many and cheap books, and of more leisure for study, our ministry shall *grow* in grace and *knowledge*—whether our revered itinerancy shall continue to show itself adapted to the increasing intelligence and refinement of the age. That this, and much more, is practicable, we do most devoutly believe; but the full success of the great experiment demands a great increase of knowledge and intellectual accomplishments among our clergy. Nothing less will do. Nothing less can sustain us where we are, or prevent decline and deterioration. Ardent, self-sacrificing piety is a qualification always presupposed in a minister of Christ, about which there is no need that any thing should be said in this connection further than to insist upon that particular manifestation of it which leads to thorough, systematic, various, *protracted* study. For this nothing can be taken as a substitute. True, "it is better to save souls than to study." The effect is more excellent than the cause; but it can not exist independent of its cause; and nothing is more idle than the common plea of much preaching, or much pastoral visiting, as an apology for little study, and poor, stale sermons. Preaching, effectual, good preaching, is what the Gospel relies on for success, and this without diligent study is an *impossibility*. Whoever attempts to divorce what God has joined together, will be sufficiently rebuked by an unblessed, uncomfortable, unwelcome ministry. He may be popular, and even useful, in the heyday of youth, when personal advantages—sweet tones, glossy ringlets, flowing sympathies—and still more, good hopes generously cherished

have seen, soon contracts the intellect and hardens the heart —fatal checks upon progress, deadly foes to all excellence. Ambition puts its votaries upon other expedients than literary efforts for the attainment of success. Disappointment, too, and disgust, with which ambition must generally lay its account, impair and often destroy its efficiency, as a motive to intellectual activity, when the career of honorable enterprise has only commenced. Many a gallant spirit, urged on its course by these unchastened impulses, have we seen stranded and motionless amid the sad wreck of high hopes, long ere his sun had reached its meridian. Now it is the special advantage of the Christian motive that it acts with a steady, and even increasing force, to the end of life. No disappointment can chill its energy, for that flows forth upon the soul from inexhaustible perennial sources.

It is also a consideration full of the mightiest impulses, that intellectual growth and amelioration, like moral, are achieved for eternal duration. The labor requisite for acquisition and discipline is lightened and sweetened by the reflection that it is to qualify an immortal spirit the better to perform its functions; more perfectly to understand, and more keenly to enjoy all that God shall reveal or enjoin through the long annals of an endless life. The mind does not die, and he who sends it onward upon its sublime career, enlarged and trained by wholesome discipline, and richly furnished with the knowledge of imperishable truths, "lays up treasure where neither moth nor rust corrupt." Nothing in religion or enlightened philosophy will justify the fear that the high intellectual attributes with which the redeemed soul enters

by the Church, and not yet blasted, plead in his favor; but some higher demands await his maturer years. Gray hairs must come crowned with superior wisdom and piety, if they will conciliate reverence and affection; and he alone who does not despair of remaining always young, is excusable for omitting to provide betimes for the exigencies of a period which will sternly require the fulfillment of all early promises.

heaven, may not find worthy and significant employment there. The pious student, then, may exultingly write down for his motto, "I STUDY FOR ETERNITY;" and in so sublime a sentiment will he find unfailing encouragement to patient industry and persevering labor.

3. In nothing, perhaps, is the great superiority of the Christian, over all other motives, more manifest than in the uniform and powerful co-operation which it secures of the emotional with the intellectual forces of the mind. All work is briskly done when the heart is in it. Eminently true is this of intellectual labor; and from the schoolboy under the usher's rod, to the grave philosopher, those mental tasks which awaken a lively interest, and are performed with satisfaction, are easily and rapidly achieved. Whatever is attempted under the high sanctions of Christian obligation, possesses this advantage in an eminent degree. It is done to please God, and to glorify his name. It affords, therefore, to the pious spirit, an opportunity, ever eagerly embraced, for discharging a debt of gratitude, and offering testimonials of duty and loyalty. The heart at once warms to such an enterprise, and all the powers of the soul gladly co-operate in a work of an import so high. The Christian scholar is thus enabled to be always in earnest. His love and fidelity to God, and his gratitude to Christ, are concerned in the most effective discharge of this important class of duties, and his prayers and sacraments are not felt to be more obligatory upon him than the claims of the study and the lecture-room. He learns to prosecute every science, and fulfill every scholastic engagement, under the supervision of an all-seeing and never-sleeping Eye. How feeble and inconstant are all the motives which selfishness and ambition can furnish, in comparison with those which the love of God, and conscious amenability to Him, are able to awaken in the pious heart! Let no one hastily conclude that this is a merely theoretical view of the subject, of no application to the matter in hand. On the

contrary, it is a view applicable to every Christian scholar, and constitutes the actual motive of his conduct, in so far as he has any claim to the name of Christian. He studies as he would toil in any other sphere—as, called with a higher vocation, he would preach the Gospel, or go upon a mission to the heathen—that he may glorify God in the performance of the duties providentially assigned him. They know little of the deep sentiments and holy aspirations of pious young men in our colleges, who doubt whether they pursue their self-denying career, and struggle with narrow means, and often with feeble health, under the lofty impulses which religion inspires. With very many of them, these, I am sure, constitute the motive and the solace of their toils; and I will not hesitate to avow that the example of such young men, toiling on for a series of years, amid discouragements of many kinds, that they may by-and-by be qualified for usefulness in the Master's vineyard, has often proved most instructive and sustaining to me, and has admonished me to stand patiently and bravely in my lot, albeit ready to faint under the pressure of burdens disproportioned to my strength.

4. A similar augmentation of spiritual forces comes in upon the pious student from another quarter. Benevolence, and an ardent desire to do good to mankind, take the place of the narrow selfishness which, under less favorable conditions, constitutes the chief incentive to exertion. We know to what heights of self-sacrificing effort and virtue, philanthropy has been able to elevate the great benefactors of mankind; through what dangers, and over what obstacles it has borne them onward to their angelic achievements. This ambition to mitigate the woes, and augment the happiness of others, pours all its generous, powerful impulses into the bosom of many a pious student, and becomes the sleepless monitor of his waking, working hours. As the love of God enlists all the energies and stabilities of Christian principle on the side of earnest, persevering industry, love to man awakens and presses

into the same service all the strong sympathies of our humanity. These are confessedly the most powerful of all the agencies that go to influence the conduct or modify the character of men. They minister amazing energy to the mind. They rouse every dormant power into action. They arm the soul with preternatural efficiency. They make the mind inventive, vigilant, and daring. Faith, hope, and charity have each their functions to fulfill in every department of Christian action, and nowhere else more than in the student's career; but the greatest of these is charity—the most animating, the most powerful, the most enduring of all the motives that minister earnestness and encouragement to the Christian student.

5. It will hardly be deemed a diversion from this strain of argument to remark upon the elevating, plastic influence of prosecuting a protracted literary course at the forming period of life, under these lofty, pure, and disinterested motives. You can not imagine any other course so well calculated to form large-minded, generous, upright men. Whoever makes the will of God the rule, and the glory of God, and the welfare of men, the chief objects of his intellectual efforts, through a series of years, subjects his mind, as well as his heart, to a meliorating process of unparalleled efficacy. Nothing base, or degrading, or selfish should be expected to survive such a course of discipline, and it would be difficult to conceive of any virtue fitted to adorn or strengthen the character which should not find in it precisely the conditions most favorable to vigorous, ample development.

It is also material to remark, that such a scholastic career tends powerfully to supply the great desideratum in educated men—the harmony of the mind and the heart, the joint working of strong intellect and strong feeling—upon which all great mental efficiency and all true eloquence depend, and without which the scholar can never hope to wield a great and permanent influence over the most precious inter-

ests of man and society. The arts of the rhetorician, however diligently plied, are all at fault here. Rules for managing the voice, or the eye, or the hands, and other physical auxiliaries to persuasion and oratory, can but kindle a cold, lustreless fire, which shall be as the crackling of thorns; while a well-endowed nature, diligently trained by education, and put in harmony with God and itself by religion, shall be able to pour forth, spontaneously, a tide of persuasive eloquence, whenever invoked by a worthy occasion. This, as is well known, is the perfect ideal held up by the rhetoricians to aspirants after forensic reputation; but it mostly escapes them that it is one of those priceless gifts which can not be won by unsanctified labor, but which, in a very important sense, cometh down from the Father of lights.

6. I will add, that education, prosecuted under the auspices of religion, enjoys a great facility in the freedom of its subjects from the low tastes, bad passions, and vicious habits, which constitute chief obstacles to proficiency in learning. These are utterly incompatible with sincere piety, and can not coexist with it; while any Christian profession, not wholly reckless of reputation and consistency, must avoid the grosser and more degrading forms of immorality. Every degree of religious principle and restraint, therefore, contributes a highly important influence toward the success of educational efforts; while deep and ardent piety, welcomed as the guide in literary pursuits, conducts to degrees of excellence and success unattainable on lower principles.

My inferences from this protracted discussion must be few and brief.

1. Let every young man, especially let every educated young man, pause at the commencement of his career, till he thoroughly comprehends the importance of setting out with a proper theory of life. Let him "arise and shake himself." Let him spurn away from him, for one holy hour, the

blandishments of ease and pleasure. Let him burst from the bondage of all unmanly, unscholarly habits, like a brave, high-toned spirit, resolved to be his own master, and to rule himself well. He should ascend to some lofty mount of vision, some Pisgah, from whose summit the whole land "that remaineth to be possessed" shall be clearly visible to his earnest, honest gaze. Scorning to be hoodwinked and cheated by mere illusions, let him penetrate into the heart and reality of his whole destiny, doing impartial justice to the claims and dignity of the mind as well as the body—of the distant and the future no less than of the near and the present. With eternity and God before his eyes, and some reasonable, decent regard for his own well-being, let him come up to the great choice that, once for all, he must make for himself: "If the Lord be God, follow Him; if Baal, then follow him." Let him remember that the principle which he adopts becomes henceforward a living, molding influence. It will enter and dwell in the depths of his nature—a well of water springing up and overflowing the soul, imparting to it, through the long ages of the future, its own properties and hues. Remember, young man, you are selecting a companion for the voyage of your entire existence, whose manners, habits, and sentiments so close and long an intimacy will make your own. You are determining what meat your soul shall be nurtured upon—what shall be the complexion of your future being. In forming a library, you would have good, and not bad, silly, corrupting books. In choosing a teacher or a place of education, you would avoid a driveler, and require the protection of discipline and good order. Your physician must not be a quack nor a pretender. You are ambitious to give your adhesion to true and approved, not to antiquated and exploded systems of philosophy. In choosing your principles of action, and subjecting your mind to influences which must form its character and control its destiny, you consent to receive into your bosom an agency more potent than books, or

teachers, or schools ; more efficient than the physician's most heroic remedies ; more authoritative than all the sects of philosophers. You are thus called upon to assert the highest privilege, and perform the highest function, of a free, redeemed, heaven-born spirit. Show that you are worthy of the sacred trust which God, in His providence, confers upon you—the office of taking care of yourself.

2. Having deliberately adopted a right principle of action, reverence and obey it. Make it the law of your life, from which no temptation, or interest, or accident shall ever seduce you to swerve. It is an emanation from the Divine Wisdom fallen upon you, as a lamp for your feet. It is the sum and highest expression of all genial philosophies. Come what will—*ruat cœlum*, "though heaven and earth pass away"—resolve that no jot or tittle of this law shall be marred, or dishonored, or shorn of its authority. It shall be your charmed talisman, before which evil spirits will cry out in despair, or be smitten dumb with terror. It shall be your passport to excellence, and reputation, and power, and honest fame, at the presentation of which barred gates will open before you to all choice and precious things. A conscientious, early, and absolute surrender of the life to the guidance of duty, brings into the mind a power far more valuable than would be the acquisition of new faculties ; it quadruples the efficiency of the old. It is better than genius or eloquence, and is often a good substitute for them. It simplifies all the movements of life. It cuts short a thousand struggles with temptation and passion. It is a thread of gold in the hands of inexperienced youth and care-worn manhood, to conduct the willing and obedient through the dark, pathless labyrinth of this world. Ordinary capacity trained and operating under this influence, in the end, outshines and outstrips the best parts without it. Not a class graduates in this, or any other college, which can not furnish living illustrations of this truth. So profound is my conviction on this

point, that I do not hesitate to proclaim it as the true, infallible way to success. Granted a subject for our experiment, not mentally halt, or maimed, or blind, in the possession of merely common faculties, and a liberal education, prosecuted under the auspices of pure, high principles, shall make him every whit a man, fit for any profession or vocation to which society calls her intelligent, cultivated sons.

I must subjoin the additional remark, that nothing begets such utter despair of success in teaching, no matter what the mental capacity, as indifference to moral and conscientious obligations. There is really no hope for a young man who will not listen to the voice of duty. He has fallen a prey to a mortal disease, for which no human skill can provide a remedy. The voice of duty is the voice of God—an inborn, heaven-sent guide. Not to obey it is to revolt against our own constitution; it is as if one should refuse to give heed to the intimations of his senses—his eyes, his ears, or his touch—and will as certainly, and by as dire a philosophical necessity, bring upon him hopeless, irretrievable misfortune. When this mental disease is once established, I could wish never to see its victim enter the doors of a college, or armed with education, to be no ordinary scourge to himself and society. Let such a one be consigned to some narrow sphere of laborious life, where there is least room to encounter temptation or exert influence, and where an urgent demand for strenuous, incessant toil may counteract and subdue more harmful tendencies.

3. I shall conclude with a very simple practical direction. Always be ready to avow your principles of action. Scorn concealment. Put out your true colors to the gaze of men and angels. There is a false prudence, a mock modesty, which inculcates the opposite method. It discourages confession, as savoring of ostentation, and would have us leave the world to infer the existence of virtuous principle from our conduct. In most instances this is but a poltroon's ex-

pedient to avoid responsibility, and save a convenient position for treachery or evasion. It is well and safe to stand committed to the right, that the world may know in advance where you will be found in any day of trial ; and it is a reflection upon a good man's intelligence or integrity to have his opinions and principles forever unsettled or in doubt. Society has a right to know what it may expect from him, and justly suspects him of interested and dishonest aims when he chooses to remain undecided and uncommitted till popular suffrage has announced the safe way. Educated men are the natural sources and guides of popular opinion, and they are bound to stand forth boldly to battle with prejudice and breast the inundation of passion, though at some risk of being swept away by its fury. The principles of the educated, active, influential men, of every community, generally become its public sentiment. This living embodiment and expression of reason, truth, and righteousness, acts upon the multitude with vastly more directness and efficiency than books of morals and religion ; and as it constitutes the most effectual method for the formation and vigorous maintenance of a sound public sentiment, so it is chiefly relied upon for that function. On this account it was that the laws of Athens held that citizen an enemy to the state who remained a neutral in any important crisis or question of general interest. The Redeemer of the world has given to this equitable principle the sanction of religion, and it is only they who *confess* him before men whom he will confess before the angels in heaven.

Let every one who would not become a mere puppet and time-server beware of feeling more solicitude for promotion than he does for his principles. If they are to be put down, it is a misfortune and a snare to rise ; and he should blush, and suspect himself a knave, who is conscious of grudging the sacrifice which it may cost him to be an honest man. No valuable ends, besides those of selfish or profligate ambition,

can ever be secured by such dishonorable successes ; and any but a weak or unscrupulous man will prefer to bide his time, and wait for more auspicious days, when God, whose attributes ever side with the right, will pluck its drowned honors from the deep, and make the conscientious and the brave sharers in its triumph. Whoever covets promotion while his principles are under the ban, must fall back upon the expedients and resources of party, which is always framed and held together by compromises in which principle is sacrificed to policy. Into this turbid Maelstrom, from which virtue and conscience never come forth without a stain, good but ambitious men, of facile morality and feeble purposes, are ever ready to plunge.

As a good man is ever bound to manifest his principles in full view of the world, so should he, with a yet intenser solicitude, strive to keep them boldly and vividly exposed to his own mind. He should accustom himself to gaze upon them with profound, and even awful respect. His soul should be pervaded by a deep, abiding sense of their importance, their sanctity, and their authority. Both the understanding and the heart need maintain the most intimate and conscious connection with the pure, sacred springs from which they derive their light and inspiration. In the great questions of humanity, morals, and religion, with which these latter days are rife, the Christian scholar should even hesitate to yield himself to the guidance of his most virtuous habits, or to the most deliberate and unsuspected of his by-gone conclusions, or to the conservative traditions which he may have imbibed from his converse with good books and wise men. In matters of slight import and perpetual recurrence, these are sufficient safeguards against erroneous opinion or vicious action, but not in the great struggle for moral and social meliorations in which the educated men of this age are called to engage. He who would command the best resources for this high enterprise, must penetrate deeper than habit, or opinion, or au-

thority. He must live in hourly contact, and conscious, loving communion with the principles of truth, righteousness, and mercy, that are within him. He must draw from the deep sources of all moral and intellectual power, and require of every cause which asks sympathy and co-operation, that it obtain afresh the approval of his reason and his conscience. His heart must beat, his bosom heave, and his eye flash only at the bidding of the great, deep, holy principles which his own strenuous efforts and the grace of God have imbedded in his nature, to minister light to his soul, and vigor to his arm, and fire to his eloquence. In the dogmas of such a philosophy must the philanthropist and the Christian seek for strength. Here is the inexhaustible source of the only species of power of which a good man may be innocently ambitious.

Your thoughts, young gentlemen, have all along outrun my speculations. From the first you anticipated my conclusions. Remote as was our starting-point, abstract and speculative as is our argument, we find ourselves conducted to the true source of wisdom and virtue. Behold in the cross of Christ the only sure guaranty for intellectual excellence and success! Does the student need a lofty, omnipotent, undying motive to sustain him in his long struggle with labor, disappointment, and temptation—with the world's unfriendliness, and his own manifold infirmities? Such a motive he finds in the Gospel, and nowhere else. Are noble sentiments, strong, deep sympathies, and pure, powerful feelings, indispensable agents in the highest intellectual performances? They are supplied in the principles and experiences of that religion which inculcates, as the sum of all righteousness, perfect devotion and perfect benevolence—that "we love the Lord our God with all the heart, and our neighbor as ourselves." Are the tastes to be elevated, the appetites subdued, and the passions controlled, in order to secure to the mind's operations freedom from all impediments and dis-

tracting influences? This miracle, too, the Gospel can accomplish. It is profitable for all things. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," are its legitimate fruits. "They that are Christ's, have crucified the flesh, with the affections and lusts." They are endowed with "whatsoever things are honest, and lovely, and of good report."

I have brought you to the cross, my friends, and I leave you there. O be content to receive your illumination from this, the great central light of the universe! Hence—if you will cultivate the loftiest ambition, and secure the best attainments—hence draw your inspiration. Hither come for power and for joy; hither bring all your honors and successes, and consecrate them "to Him who hath loved us, and washed us from our sins in his own blood." Write the name of Christ upon your banner; exalt the cross high above all idols: "*In hoc signo vinces.*" Be

> "Siloa's brook, that flow'd
> Fast by the oracles of God,"

your Castalia.

To such good auspices it is my privilege once more affectionately to commend you; and may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you, now and ever. Amen.

IV.

EARLY PIETY THE BASIS OF ELEVATED CHARACTER.

A DISCOURSE TO THE GRADUATING CLASS OF THE WESLEYAN UNIVERSITY. 1850.

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.—1 JOHN, ii., 14.

THE Gospel demands of every human being an unreserved consecration of body and soul, with all their energies and capabilities, throughout the entire period of his probation. In thus claiming for God *all* the services which a mortal man, aided by Divine grace, can render, it puts forth a claim upon any peculiar powers, endowments, or faculties with which he may be providentially endowed or intrusted. In asserting its rightful dominion over our entire earthly career, it proclaims the Divine right to reign with an undivided and unrivaled authority over each period of life. Every talent is confided to us under the tacit condition that it shall be used and improved in accordance with the will and design of the great Giver. Days, and months, and years are added to our existence here below, because they supply us with more opportunities and advantages for working out our own salvation, and promoting the well-being of others ; for building up the kingdom of Christ, and making manifest the glory of God. For the attainment of these high ends, much reliance is placed upon human exertion, and the physical and intellectual resources of every age and station are tasked to the uttermost. Even the morning of existence, and the childhood of religious life, are pressed into this great enterprise.

"I write unto you, little children, because your sins are forgiven you for His name's sake." The glow, and out-bursting, joyous gratitude of the new-born soul—the fervors of his "first love"—the fresh lustre of his "beautiful garments," become potent agencies for good, and no more pleasant incense than his ever rises up to Heaven.

The mature piety and deep acquaintance with Divine things, which are the result of long experience and habitual communion with God, also have their special vocation under the Gospel economy. "I write unto you, fathers, because ye have known Him that is from the beginning." These "old disciples" constitute the link of connection between the existing Christian Church and the Church of history, as well as between the Church militant and the Church triumphant. They are the channels through which the tide of spiritual life has flowed down upon us from the ages of the past. They are the depositaries of reverend traditions, and the conservators and models of orthodoxy in opinion and purity of life. Without being conscious of exercising so high a function, they have made the Church what it is. Our Christianity, with all its excellences as well as its imperfections, has been derived from theirs. It has, no doubt, undergone some modifications. It has, in some respects, deteriorated in our hands. In others, it has grown better; but, as a whole, it is a natural and fair derivation from the waning Christian age, to which a new and vigorous religious generation are rapidly succeeding. We sometimes unconsciously look upon the company of venerable disciples who move in the van of our heavenward march, as having really, and to all important ends, accomplished their warfare and won the victory. Should all others forsake the Savior, they, we feel quite sure, will never participate in the crime; for they have lived unto God till religion has, through grace, become a sort of second nature, in which all their habits, and sentiments, and aspirations, and joys have their source and support. To turn them

away from God and the heavenly inheritance must require some great moral convulsion. It would be like the annulment of the law of gravitation—like thrusting a rolling planet from its appointed orb. We do not subscribe to the inamissibility of grace, and the inevitable salvation of all souls once regenerated, and yet we firmly believe that these fathers and mothers in Israel will never fall. They will abide in the old paths, whoever turns back. They remember the days of old. They "know Him that is from the beginning." So long, at least, as *they* live, there will be true witnesses. Their trumpet shall give a certain sound. They are living epistles of Christ, which shall continue to be read of all men. So long as they constitute a part of the life of the Church, the Church can not lose its vitality. While their presence and prayers among us will certainly conciliate the Divine favor, and perpetuate a holy seed, they reprove our backslidings, and warn us of dangers, and recall to us the landmarks of truth, and experience, and duty.

Let us thank God for so bright a manifestation of His grace in the fathers, who still bless and guide us by their counsels, and in the yet larger company of mature, established Christians, who still bear the burden and heat of the day. We may yet rejoice in their light for a season, and there will be days of mourning when these luminaries, so long our guides and exemplars, shall one after another be exalted to shed their radiance upon brighter, holier regions. It will, however, readily occur to the thoughtful hearer, that the high qualities, in virtue of which aged, mature Christians fulfill for the Church offices so conservative and salutary, are partially or wholly incompatible with the performance of other functions connected no less intimately with the spread and efficacy of the Gospel. Conservatism, which spontaneously clings to the past, is less favorable to progress. Zeal for traditional or hereditary opinions or usages is often indiscriminate, and is prone to resist not rash innovations and per-

nicious novelties alone, but needful improvements. It is no slight calamity that befalls religion and human society when venerable truths and ancient institutions are guarded with a morbid jealousy, which rejects new discoveries and salutary changes. The Church, under such unpropitious circumstances, is in danger of losing its power and vitality, and of wasting its energies in idle contests for dogmas and forms, which, however true or scriptural, are no longer of any special significance or utility, now that their life and spirit have departed from them. And here we have occasion to adore the infinite wisdom of the great Head of the Church, in employing for its edification such a variety of gifts and agencies. Under His wonderful economy, men of all ranks and capacities co-operate harmoniously for the production of a common result, each fulfilling his own special and appropriate function, and, at the same time, supplying some deficiency, or checking some exaggerated action of his fellow-laborer. The rich and the poor have assigned to them their spheres, and they contribute not alike, but equally, it may be, to the general weal. The faith, and prayers, and spotless example of an illiterate or obscure man, may promote as successfully the great designs of Christianity as the counsels of the sage or the eloquence of the learned. Thus it is that "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

For the satisfaction of wants and liabilities which find no adequate provision in the fixed ideas and unyielding habits of veteran piety, the Gospel makes its appeal to the special endowments and adaptations of the young. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." In the economy of Divine Providence, youth is endowed with peculiar attributes, on which the success of all

great moral and social interests and enterprises is made dependent.

This responsibility for the well-being of the race, which accrues to the young in virtue of their providential endowments, is devolved upon them by an inevitable destiny. They are the predestined successors of all who now wield moral influence, and all who occupy positions of authority and power. They are moving incessantly onward toward this great inheritance, and the flight of years makes haste to bring them into contact with burdens and responsibilities which they can not elude or devolve upon others. Those who are now young *must* govern mankind. They *must* become the teachers of the race. They must become the world's law-givers, and its dispensers of justice. They must manage its material interests — must plan and prosecute its improvements and meliorations—must conduct its wars and negotiations — must meet the unseen exigencies of the great future. God has provided no other teachers for that coming generation, which, in its turn, is destined to occupy this great field of action and probation, and to transmit to a still later posterity its character—its virtues, and vices, and achievements. Were we able to divest this great law of human existence of its inefficiency as a hackneyed truism, and clothe it in the freshness and potency of a newly-discovered truth, we should need no other argument to impress upon the young the duty of diligence and faithfulness in their high vocation; for the young, though often rash and reckless of the future, are neither selfish nor malevolent. They would not trust themselves upon the inheritance in reserve for them without qualifications to preserve and improve it. They would not bring back upon the world the ignorance of the Dark Ages, nor reproduce upon the face of civilized society the horrible scenes of the Reign of Terror. They would not tarnish the lustre of our national character by deeds of cowardice, treachery, or dishonor. They would not give to the country a race of

incompetent or profligate statesmen. They would recoil from the thought of occupying the pulpits of this Christian land, the strongholds of its morality and stern virtues, without the requisite qualifications of intelligence and piety. They would not dwarf and taint the public mind with a feeble, polluted literature, nor degrade the schools and liberal professions to which this great republic looks for the men of the future—its orators, its teachers, the guides of its youth, and the leaders of its senates. And yet nothing is more certain than that these great interests, one and all, look to the present generation of young men as their sole hope and resource. Nothing is less a matter of doubt than that these potent agencies, on which the well-being of a great nation depends, must speedily come under the direction of the young men who are now forming their character, moral and intellectual, in our schools and colleges—many of them wholly unconcerned about that future in which they have so deep a stake, and for which they will be held to a responsibility so fearful.

We should place before the youth of this land only a very humble standard of duty and ambition in urging them to such attainments as will merely enable them to maintain these institutions, and social and moral enterprises, in their present state of efficiency and usefulness. To do less than this would plainly be nothing less than treason against our country and common humanity. It cost our fathers infinite toil, and sacrifices, and precious blood, to raise this country to its present position, and to form such a heritage of light, and liberty, and glory as they are ready to bequeath to their sons; and that young man must be dead to all high aspirations who does not burn with shame at the thought of transmitting it to posterity enfeebled or dilapidated. One or two such recreant generations would plunge this free and glorious land into the darkness and wretchedness of its primitive barbarism, and make themselves the reproach of noble ancestors, and the scorn and by-word of history.

But the rising generation can not even escape this foul dishonor of wasting its inheritance, and betraying the sacred interests intrusted to it for the benefit of posterity, without high attainments in knowledge and virtue. Our forefathers were a brave, intellectual, noble race; and they who now sway the destinies of this country are educated, vigorous, laborious, enterprising men. The land is no doubt cursed with hordes of demagogues and pretenders, and its honors are too often bestowed upon the unworthy and incompetent. Still, the great body of our legislators, public officers, and professional men, are not deficient either in literary attainments or intellectual vigor. There is a Vulcanic energy at work in our enterprises of science, and fabrication, and internal improvement. A mighty intellectual machinery is concerned in bringing forth the products of our vast literature, periodical and permanent. Many thousands of fine minds, and well cultivated, are laboring incessantly and intensely in our pulpits and schools of learning, to promote the moral and mental illumination of the people of this great country. We must not undervalue the past, nor complain unjustly of the deficiencies of the present time. Our country has been made what it is, and is kept up to its actual high moral and social position, by the strenuous exertions of immense capacities and honorable virtues. It will be no easy task for our young men to outstrip their predecessors. It will even be well for them if they shall be prepared to act the part which awaits them without provoking unfavorable comparisons—if they shall acquit themselves as well in the sight of their country, of history, and of God.

Something more than this, however, will justly be expected of them. It is the glory of the men of the present generation that they have improved upon all past ages, and greatly enriched and beautified the inheritance which their fathers bequeathed them. It will be the undying reproach of their successors if this full tide of improvement shall be stayed

upon their accession to the high places of power and responsibility. They will enter upon their career with peculiar advantages. The accumulations of past ages will be their resources for new enterprises. The light of rich and varied experiments shines full upon their pathway, and the wonderful discoveries of the last half century constitute the vantage-ground from which they are allowed to commence their new career. If, with facilities so many and so great, unknown to their predecessors, they shall do no more than maintain the actual *status* of the intelligence, and happiness, and virtue of the community, they are destined to act but an inglorious part. They ought to contribute to the welfare of society such measures of new light, and vivacity, and momentum as will quicken and multiply the energies of every meliorating enterprise. This is their proper function and vocation, for which they should diligently equip themselves, as champions whose eyes are already fixed upon the arena of the coming conflict.

The actual state of education, morals, and happiness in a community may be regarded as the true expression of the power of the moral and intellectual forces engaged for its improvement. The efficiency and usefulness of a Church, for instance, are precisely what the zeal, purity, and intelligence of its members make it. We may conclude, therefore, that the Christian enterprises of the present time must remain stationary, without some new accession of moral resources. If the rising generation shall come forward with only the same degrees of piety and intelligence that belong to their fathers, then the utmost that can be expected is, that the cause of religion and humanity shall not retrograde. Progress, under the circumstances supposed, is wholly out of the question. The Church is now barely able to hold its ground against the opposing forces of sin and error, or to advance with a tardy step to future triumphs; and if it is to be recruited and re-enforced by such members and ministers only

as already wield its destinies, it must remain in essentially the same condition, while the accession of even a few persons of deeper piety, and stronger faith, and larger views, might sweep away the obstacles that retard its progress, and open a career of unexampled successes A single individual of enlarged conceptions of duty, and burning zeal for Christ, is sometimes able to communicate new spirit to a whole Church, which has, for years, scarcely given a sign of vitality. It had just enough of moral power to maintain a bare existence, and resist the pressure from without; and now the additional impetus given by one true man of God puts every thing in motion, and triumphs over obstacles. What victories, then, might we not anticipate, what enlargement for Zion, could the whole host of our young men be induced to gird themselves with strength, and enter upon the whitening field to which they are called with something like the spirit of primitive Christianity? It would be as a new life from the dead. It would be as the birth of a new dispensation. They who are ready to perish would revive again, and all the islands of the sea would rejoice.

Manifestly it is such a revival of heavenly charity, and wisdom, and apostolic zeal, that is imperatively demanded by the present condition of our social and Christian enterprises. The passing era will ever be recognized in history as an age of noble conceptions and of great moral convictions. It has planned, and begun to execute, God-like enterprises, but it evidently lacks the sinews needful for their successful accomplishment. It reels under the burdens it has assumed. The existing race of Christians has propagated sublime ideas, which it is appointed for their successors to realize in sublime achievements. This is in accordance with a great law. An age of discovery leads in an age of performance. First comes the science, and then its applications to life. The Church is well furnished with grand ideas. It has on its hands comprehensive evangelizing schemes, whose

successful accomplishment will usher in the millennium. What she now wants is agents to execute them. She wants an army of young men, large-minded and large-hearted, and deeply baptized into the Savior's spirit. This is the great want, to which all others are subordinate. Let it be supplied, and all other obstacles will vanish away. The cause of Christ and humanity calls for men—needs men—cultivated, sanctified, self-sacrificing, brave men, and it really wants nothing else to the completeness of its triumphs. Material resources, with which the Church overflows, only wait for the bidding of lips touched with holy fire to call them forth for the sacrifice. And now what Christian young man will endure the thought, that all these goodly enterprises for the improvement and salvation of the race shall fail or languish for want of worthy champions?

The Church has just now started forth from the ignominious repose of centuries, and trembles to recognize itself as charged by Christ with the evangelization of the world. Shall this work, so nobly begun, fail or languish for want of laborers? Is it tolerable to think of, that the triumph of Christ shall be postponed, and the deadly curse of sin continue to blight the hopes of three fourths of the human race, because we love our ease and our money, and because our young men have shallow piety and huge ambition? We have discovered that the general diffusion of a more thorough and effective education is absolutely indispensable for a self-governing people, and that whatever else our republic has or lacks, the preservation of freedom and happiness without this great reform is an impossibility. The work is already begun, and the means for its extension and completion are at least partially provided. Will our young men accept of this holy trust at the hands of their fathers? Are they ready to offer themselves for a service equally commended to their favor by religion and by patriotism? Good men, who are yet alive, were the first to know and proclaim that the exhilar-

ating bowl, which fashion had long made indispensable in the high places of society, and appetite had made the tyrant and the scourge of common life—which was fondly kissed by ruby lips, and inspired the eloquence of grave ecclesiastics, is an accursed, poisoned chalice, which has drugged our people with disease, and vice, and damning guilt. This fearful truth had nearly succeeded in penetrating the heart of our population, and making its lodgment in the public conscience, when, through the weariness of some of its advocates, and the indiscretions of others, the apathy of the Church, and the sleepless efforts of interested dealers, their deluded victims, and demagogue abettors, a paralyzing reaction has befallen the great enterprise, and the polluting cup is again brought forth from its hiding-place—again sparkles at the feast, and maddens the joyous circle of our youth. Are our educated young men prepared to preach up another crusade, and march in the van of another holy war against this worse than the false prophet? Our own favored land, and the entire Christian world, unquestionably labor under great and grievous social evils. Our intense and highly artificial civilization does, in some of its modes and operations, press with dreadful and almost exterminating severity upon the happiness, the hopes, and the virtues of large classes of the people. Ignorant quacks, and interested pretenders and demagogues, are every where prescribing absurd and pernicious remedies for this inveterate disease. Religion and education possess the true panacea, and they would enlist an army of valiant, wise philanthropists in an enterprise which must fail in ordinary hands. Are our young men ready for this good work also? Will this call to holy duties be able to make itself heard amid the incitements to selfishness and ambition which throng the avenues to professional and public life.

For the satisfaction of these, and other moral and social wants, which press so heavily upon our country and the human race, intelligent, pious young men are at this moment

the only adequate resource. Others, who have a heart for such work, are already occupied, and their energies are already fully tasked in maintaining these great moral enterprises in their actual state of advancement. They look to the young for the succor without which reaction and ignominious retrogression will be unavoidable. They boldly confront the foe and keep him at bay, while, with every muscle strained, they beckon to their sons to "come and help them."

Young men alone can be fully adapted to the special exigencies of their own times. Those who have been long engaged in any department of action acquire habits favorable to success in their particular pursuit, which often become disqualifications under a change of circumstances or for new enterprises. The middle-aged pastor will generally be found essentially unfit for the new duties and ideas of missionary life. He can not learn strange languages, and inure himself to new climates and modes of life. The young man, on the contrary, has nothing to unlearn. He is pliable and plastic, ready to be molded into any form of physical and mental activity which the exigencies of the times may demand. When the French Revolution had brought on a crisis in human affairs unknown in the world's previous history, old statesmen and old generals were found universally unfit for the new exigency, and supreme power, civil and military, passed, as if in obedience to some hidden law, to the vigorous hands of Napoleon, and Pitt, and Talleyrand, and Wellington, all young men, who took their character from the crisis, and in their turn impressed it upon the times. Several of our great benevolent enterprises, which are rapidly extending their influences to the remotest nations of the earth, were projected by young men, while they were still under-graduates; and Mills, and Judson, and Newell passed immediately from the schools into the distant lands where they laid the foundations of Christian empires. Young men have usually been Heaven's chosen depositaries of new and great ideas, and its cho

sen instruments for effecting beneficent revolutions. They soonest hear, and most deeply feel, the appeals of suffering humanity, and their character most readily conforms itself to the hue and pressure of their era.

For prudent counsels and the conduct of grave negotiations, for the conservation of holy truths and time-honored institutions, for the safe management of the great trusts and established interests of human society, we are to look to the serene, unimpassioned wisdom of more advanced life ; but new and difficult enterprises, and daring moral adventures that are without precedent in the memory of the aged, must, for the most part, expect to enlist their champions from the ranks of buoyant, unhackneyed youth. This is eminently the period of mental and bodily vigor and power. The warm blood courses bravely through the veins, and every limb and muscle rejoices in action. The bosom swells with high hopes, which disappointment has not yet chilled with its paralyzing touch. The young are wont to place confidence in man, in human improvement, in truth, and in the power of endeavor. Experience has not yet made them timid, nor broken the spirit of adventure. The future rises up before them gorgeous with rich promise, and opulent in hidden resources. Religion chastens, but it does not dim these vivid conceptions and lofty aspirations of the young. Very often, indeed, the discoveries of faith far outstrip and outshine the visions of fancy ; and what was sheer extravagance in the expectations of the natural man, becomes an object of sober and reasonable pursuit with him who has received an endowment of strength from on high. It is a great point gained when we can get young men, constitutionally prone to adventure and activity, who love labor, and fear nothing—whose bounding hearts impel them onward, as if conscious that to will and to achieve were tasks equally practicable—it is a great thing to get all these elements of efficiency fairly embarked in some holy enterprise, in which the smallest degrees of success might

satisfy the most ardent ambition, and the grandeur and certainty of whose triumphs can sustain the spirit of man under all the vicissitudes of hope deferred. Here is found precisely that conjunction of circumstances which is most favorable to the highest development of the best qualities of the heart and the intellect. The inspiration of an object divinely sublime, and yet in closest contact with all the benevolent feelings; the prospect of a glorious reward, acting without prejudice to conscious, disinterested philanthropy—infallible guarantees of ultimate, complete success—offer a combination of motives that can not fail to exalt the human powers to their utmost capacity, and even to make ordinary men great.

In addition to the inspiration of ennobling pursuits acting upon the plastic nature and fervent temperament of fresh and buoyant life, Christianity furnishes to young men other and peculiar elements of strength. "*The word of God abideth in them*," and they are thus supplied, from the beginning of their career, with rules of action and maxims of life perfectly adapted to all their circumstances and wants. It is not necessary to prove that the Bible, which is the expression of Divine wisdom, announces to man the true method of life. It contains the mind of God, and makes known to us the decisions of the highest intelligence. In all matters of high moral import, it *reveals* to us, in anticipation of experience, those great practical lessons which can not be learned elsewhere, if at all, but by years of careful observation and laborious experiment. Wisdom acquired by methods so tedious and expensive, usually comes too late for any valuable purpose, after life has been exhausted in fruitless, misdirected endeavors, and its energies have been impaired, and the heart saddened by discouragement and discomfiture. Life commenced and prosecuted under the infallible guidance of the Divine oracles, escapes all such retarding influences. Its movements *begin* in the right direction. Its energies are saved from the wear and the waste of unsuccessful essays

and of an endless empiricism. The character early acquires compactness and solidity, and that momentum which is derived from fixedness of purpose and singleness of heart.

There is great advantage, also, in the Divine authority of the rules which religion prescribes for the conduct of life. Its announcements are so many of the decrees of Jehovah, of which it is not in human folly to question the wisdom, and to which nothing short of absolute madness could hope to offer successful resistance. Obedience, therefore, becomes the highest dictate of reason as well as of conscience. All the interests of time and eternity are involved in a frank, earnest concurrence with these expressions of the Divine will. After God has spoken, there are no doubtful questions to settle — no wavering probabilities for scrutiny and adjustment. It only remains for those who have heard His voice to gird up their loins and hasten to the accomplishment of an appointed task. It must be obvious to the slightest reflection how much the business of life is simplified by this authoritative settlement of doubtful questions, and the subordination of all its pursuits to one controlling principle. They who choose to follow other guides, necessarily lose this powerful element of efficiency. They must often hesitate in the choice of their rules of action — they must often falter in the pursuits to which they finally devote themselves, and often fail in the attainment of their objects, through the insufficiency of worldly motives to sustain untiring activity. They hang in equipoise, while others, obedient to the Divine law-giver, advance in the race. They stop to reconsider where the demand is strongest for accelerated motion. They find the incentives to which they have yielded up the direction of life too feeble to sustain them. They doubt, under the pressure of toil and weariness, whether they have not consulted ambition and avarice at the sacrifice of higher interests — whether they may not have thought too little of the claims of repose, or too highly of reputation. They discover too late some lack

of congeniality for the scenes or society upon which they have been precipitated by levity, or pride, or indolence. Above all, will the thought that God is not in all their schemes, and that they tend to an issue upon which Heaven's blessing has never been asked nor promised, often obtrude itself, to relax the sinews of effort, and even to sadden the triumphs of success. Such misgivings are most likely to come upon the mind in its days of doubt and despondency, when the hand is tremulous and the heart faint. Just then it is that the Christian most feels the support of his principles. "The word of God abideth in him," and he travels on "from strength to strength." It is his infallible counselor in a time of perplexity. It assures him of deliverance from all dangers and all disasters. It sustains him most completely when all other supports confess their insufficiency. Its light is most intense in the darkest day, and it raises the loudest notes of victory when its devoted champions are borne on their shields from the mortal conflict.

The Christian young man gains another element of efficiency in the permanence of the influences under which his character is formed —"the word of God *abideth* in him." From youth to old age, through all of life's changes, he walks by the same unerring light. His eye is fixed upon one object. His pursuits obey one great law, and all tend to a common grand result. Life's entire energies are concentrated upon a point which becomes henceforth the goal of all his efforts and aspirations. Lower worldly maxims lose their force and application with the progress and mutations of time. The appetite becomes sated with enjoyment or paralyzed by age. Disappointment, or the sober second thought of experience, dissipates the illusions of ambition. Hardly any worldly motive but avarice, confessedly the lowest and the worst, is accustomed to maintain its sway to the close of life. Failure, or change in the ruling principle, necessarily destroys unity and continuity of action; and enterprises

begun in the thoughtlessness of youth, are abandoned as hopeless or unworthy by sober manhood. The tastes fluctuate. Imagination refuses any longer to gild the phantom with which it at first seduced the unwary. With these changes come changes of purpose, and even middle life finds itself unsettled and wavering, shorn of its strength in its very prime and unwasted vigor; while the latter days of an irreligious life are almost invariably tasteless, unsatisfactory, and to all the higher ends of existence absolutely useless. Such a life has, and can have, no pervading unity. Its efforts are unsteady and fitful, as they needs must be from the variable and conflicting impulses of which they are the result. How different the history of him who has chosen God for his portion in early life, and made the Divine will his one rule of action! "The word of God, which abideth in him," is "quick and powerful," and ministers an unfailing supply of living, powerful resources. It has a rule of action and a ministration of strong impulses for each period and exigency of our earthly existence. Buoyant youth and sober manhood it links together in an indissoluble unity of interest, and hope, and effort; and it quickens the slow pulses of hoary age with prospects more radiant and exhilarating than ever rose before the visions of childhood. Now it is chiefly in this steady and unfaltering devotion of the entire life to a single object that we are to look for the secret of all eminent success. It was to this continuity and intensity of effort in a single direction, rather than to any special attributes of genius, that Davy, and Cuvier, and others, were indebted for their eminent achievements in science. For the production of great characters or great actions, there is wanted the early adoption of some worthy object of pursuit—its steady prosecution through all the vicissitudes of life—and an earnest, fervent temperament, which stirs old age itself with living impulses. How completely religion, embraced in early life, satisfies these indispensable conditions, we have already seen.

The presence and supremacy of Divine truth, which pervades the life with an influence so benignant, and produces such strength of character and efficiency of action, performs for the young another function very noticeable and important. It offers itself as a guide and counsellor at a period of life when there exists the strongest indisposition to listen to human advisers, and when submission to human authority is often deemed incompatible with a manly independence. This tendency to revolt against the admonitions of age and experience is among the most unaccountable of the characteristics of young persons, especially of those who are early removed from parental control. Every teacher finds in it a chief obstacle in the way of a satisfactory discharge of his duties, and it often proves a fatal barrier to that moral and mental culture which is the proper business of education. Our reference here is not to that reckless folly peculiar to low and vicious dispositions, which makes a pastime of perpetrating petty crimes and violating good order, and slides into vulgar profligacy through the spontaneous tendencies of a base and intractable nature. Youths of a more ingenuous character, by no means deficient in good impulses and manly aspirations, often fall into the delusion of regarding obedience, and all manifestations of deference for age and authority, as some reflection upon their dignity, and an indication of a tame and timid spirit. They place *their point of honor* in violating the order which would protect their retired hours from intrusion, and in contemning the solicitude and counsels that would encourage and guide to mental improvement, and conserve their moral sentiments and character. They avoid, as a reproach and a stigma, all suspicion of recognizing the restraints and reverencing the ordinances of religion. They are ashamed of having it thought that they bear with them some respect for the holy influences of home recollections and sympathies—some tender remembrance of mother and sisters—some dutiful reverence for the authority and instructions of a father.

This false honor and false shame too often tyrannize over conscience and the heart — prove too strong for the love of knowledge and distinction — too strong for the restraints of law and morality. I have seen fine young men, endowed with genius and high aspirations, in whom this absurd, unnatural controversy with their own real sentiments, as well as interests, had assumed the form of a monomania, directed against every influence solicitous to promote their well-being and restrain them from recklessness. More distressing cases never occur than such as leave no power for good but in a rigid exercise of authority—a remedy little adapted to cure, though it may sometimes restrain the folly which so pertinaciously revolts against influence, and thinks it dishonor to listen to good advice. Religion offers the only remedy, and, in certain temperaments, the early inculcation of its principles constitutes the only preventive of the unmanageable evil under consideration. The fear of God, once established in the mind, will often prove an effectual antidote to the bad independence which denies respect to age and allegiance to authority. The most vaulting ambition may not deem it a degradation to do homage to Jehovah. The perverted sentiment of honor which spurns the advice of teacher and parent, may yet acknowledge that God's counsels are worthy of some respect. The pride that can not stoop to confess a fault or to avow purposes of amendment, may consent to bow in submission to an authority which is confessedly supreme, and to do homage to a power too high to provoke envy or to tolerate disobedience.

The revival of early religious impressions has saved many a reckless youth, who obstinately refused to be guided by any human authority or influence. The dupes of bad example and perverted sentiments of honor sometimes discover, with surprise, that their awakened deference for Divine authority has, without provoking jealousy or wounding their self-love, brought them into perfect harmony with laws and

restraints against which it had been their pride and their business to wage perpetual war. It may be affirmed, without qualification, that there is always hope for a young man in whom the great truths of religion have made an early lodgment. They have a tenacity of life beyond what we are accustomed to think of. "The word of God abideth" in the instructed son of Christian parents, and makes disclosure of its latent energies at times and in ways which we least of all anticipate. It whispers good counsel, and utters notes of warning in hearts apparently dead to its influences, and itno ears contemptuously closed against the most faithful admonitions. How often have our unbelieving fears in regard to thoughtless, reckless youth, been signally rebuked by their sudden and unexpected conversion! How often have we seen the graces of a backslidden young man revived again after years of neglect and apparent indifference to Divine things! If we are compelled to admit that some cast off the restraints of early education, and even of a religious profession, and apparently "make shipwreck of their faith," we are also bound to acknowledge, for the honor of Divine grace, that a large proportion of them turn again to righteousness. Some good, reviving influence from heaven visits them. Some array of affecting circumstances—some hour like this, when tender remembrances come up to mingle with the fears and hopes of the future—perhaps the thoughtfulness which an actual entrance upon serious, active life forces upon them, is made the occasion of a recurrence to holy first principles. The slumbering elements of eternal truth then awaken into new life. Repudiated conscience trembles into new consciousness and power. The tender associations of childhood and home—the mother's tear—the family altar—the joyous, holy experiences of Christian fellowship and heavenly hopes, rise up before the soul's eye with the energy of a Divine resurrection. All honor to the powerful word, which through so many dark months and years slept, but did not die, in

these returning souls. "The word of God abideth in them," and is likely, some day, to make its power known. So strong is the evidence of past experience on this point, that I always *expect* young men, who have been piously trained, to be converted. I expect to hear, if I do not personally witness it, that they who for a time yielded to worldly influences and strong temptations, to the dishonor of their Christian profession, have returned again to Zion with songs; and my reliance for all this is in the vitality and Divine potency of "the word of God." They *may* reject it altogether, but I rather expect impressions so early, so deep, and so divine, to remain permanent and effectual for saving ends.

Christian young men have won, through the Gospel, another victory. They have "overcome the wicked one." He secures a mighty advantage for life's entire career, who, at the outset, solves the great problem of his existence. The conflict between good and evil, in which the greater number of men pass all their days on earth, has formed a fruitful theme for moralists and theologians, Pagan and Christian, ever since the phenomena of man's intellectual and moral nature became objects of research and observation. Some of the earlier Christian sects, as well as some schools of heathen philosophy, believed in the existence of two great principles, a good and an evil principle, engaged in a perpetual conflict for dominion over the universe and in the heart of man. Human life was exhausted in this terrible struggle, and its happiness or misery was very exactly proportioned to the relative ascendency of these warring elements. The undecided strife was thought to be often transferred to a future state of being, when other ages of undefined duration were spent by the soul in struggling onward to its ultimate destiny. This theory expresses very accurately the usual history of man's interior life. It does not exaggerate the fierceness of the protracted contest here, and only errs when it concedes to the hapless victim of an unequal fate another trial

beyond the boundaries of the present life. The Gospel adopts this idea of human life in a modified form. The sore conflict is carried on, not between two demons, but between God's holy law and the sinful dispositions of man. It may be prolonged to the hour of death, but no "device or work" is done in the region beyond. It *may* be brought to a successful termination in early life, and even "young men" have often "overcome the wicked one." The true Christian idea of this inner conflict is expressed by St. Paul: "The flesh lusteth against the spirit, and the spirit against the flesh." Early piety puts an end to this doubtful strife, and leaves the young man free to enter, with an undivided heart, and untainted principles, upon the high moral vocation to which his whole existence is consecrated, with no evil habits to unlearn —no counteracting forces to resist—no internal insurrections to suppress beyond the infirmities of a fallen, but renovated nature. A career of virtue and usefulness, commenced under such auspices, has the fairest promise of certain, eminent, complete success. Whoever begins life without a settlement of this great preliminary question, with an unsubdued enemy ambushing his every step, has but two possible alternatives before him. He must either yield himself unresistingly to the foe, and consent to the forfeiture of his life's great ends, or, what is more usual, spend his resources in an endless, bootless conflict, under conditions that render victory impossible, and deprive partial success of all its value. He writhes in a consuming fire, which, though sometimes smothered, is never extinguished. He never "overcomes the wicked one," nor ever attempts so much, but only to keep him at bay. He is, consequently, forever in the midst of the conflict of appetite and passion, but never clears his path of enemies farther onward than he can reach with the point of his sword. His life is spent in alternately rolling up the stone of Sisyphus, and starting back from its inevitable recoil. As he does not aim at being a thoroughly good man, real im-

provement is impossible, and partial reforms only serve to mark his varying gradations in vice. Meantime, his moral diathesis becomes more and more deplorable, by the lowering of his principles, by the growing obtuseness of his moral sentiments, and by the imperceptible formation of habits that strengthen the tendency to evil by something like the sanction of an organic law. The sort of moral progress which we are attempting to portray is illustrated by familiar phenomena of a student's life.

The ingenuous youth, who holds himself obliged in conscience, and in all manliness, to make the best use of his opportunities for improvement, soon finds the performance of his duties easy and agreeable. Every day's industry and perseverance add to the facility and comfort of his progress, and he speedily attains to such feelings and habits that it would cost him a struggle to omit a duty. An hour spent in sleep, which ought to be devoted to improvement, wounds his self-respect, and really becomes a source of more annoyance than all the mental efforts of a month's toil in the study and the recitation-room. Such a student, it is obvious, must soon find himself within the range and action of impulses that insure the highest mental improvement, while they quite disarm all petty temptations to indolence and irregularity. Another enters upon the scholastic career with lower, though not with dishonorable aims. He satisfies his sense of obligation and self-respect by such a performance of scholastic tasks, and such attention to order, as may leave a convenient margin for self-indulgence, and yet not be quite incompatible with proficiency and respectability. This theory of the student-life seldom fails to produce in practice an abundant growth of evils, and to lead to the ultimate forfeiture of the chief benefits of education. As some duties are to be neglected, each, in its turn, becomes a candidate for repudiation. As some liberties are to be taken, the mind is thrown upon the comparison of all minor irregularities, in order to

make its selections judicious in number and kind — in time and degree. A few months passed under the auspices of such a code of scholastic morals usually stamp their complexion upon the whole college-life. The indolence and the irregularity, from being occasional, become habitual. They come to be regarded as privileges and enjoyments, and studious industry a burden and a bondage. What can be wrested from the claims of industry and order is won for pleasure and social enjoyments; the rest is a painful sacrifice to necessity. In the end, the performance of duty inflicts a pang, and the period of education becomes a weariness to the flesh, too often a preparatory discipline for an unsuccessful, unhonored subsequent career.

An illustration borrowed from moral, rather than mental aberrations, inculcates the same lesson in another form. A young man leaves the safeguards of home and of parental supervision, alive to all the seductions that beset his new and exposed career, and ambitious of forming a pure and lofty character. It is a wise, and not an unusual measure of precaution which he adopts, when he arms himself with high resolves, and sometimes with a formal pledge, against every approach toward deadly evils, from which he is purposed to keep his morals pure. From every circle and every incitement which might lead to the violation of his vow, he stands aloof, and writes *accursed* upon every inebriating cup. In this position he stands secure, defended by an impregnable bulwark. He "has overcome the wicked one" by a single manly resolve. Appetite itself quails before decision of purpose, and the brave youth pursues the quiet tenor of his way, hardly more exposed to the vice of intemperance than to commit theft or suicide. His associate is skeptical in regard to the danger, and scorns the cowardly precaution against himself. He does not intend to be intemperate, and still less to betray a suspicion of the strength of his own virtue. He will naturally test the value of his reserved rights by their

occasional exercise. Bashfully at first, infrequently, stealthily, and only on fit occasions, and in reputable company, does he become initiated into mysteries over which not songs and merry conceits alone shall be poured forth, but bitter tears and unavailing penitence. The restraints, meantime, which respect for public opinion or the dread of exposure imposes, and the reproaches of a condemning conscience, constitute a serious drawback upon the pleasure of unlawful indulgence, while the ever-sinking scale of virtue, which honor, fear, and shame incite him to uphold, is maintained at its actual elevation by efforts of self-denial a thousand times more difficult and painful than it would cost to smite down the demon appetite, and at once deliver the falling spirit from its degrading bondage.

It should be remembered, too, that this struggle to keep out of the lower depths of degrading vices by those who, in spite of all warning, resolve to disport themselves along the steep declivities that lead to the inevitable abyss, is not a struggle for virtue, nor entitled to any of its immunities or rewards. Every manly effort to break away from the power of a bad habit, and ascend to the dignity of a pure life, is likely to improve the moral sentiments, and evolve some new moral force. Such an *attempt*, made in the integrity of the soul, always has in it a redeeming element, and even unsuccessful efforts, a thousand times repeated in the same spirit, never wholly lose their virtuous character. But he who proposes to do homage to honesty, or temperance, or chastity, or truth, or any other virtue, *to a certain extent only*, commits a crime against all real virtue by the hybrid conception. He fairly takes upon his conscience the guilt of all the degrees of vice from which a selfish prudence alone restrains him; and we may be sure that he only waits to obtain the consent of some low interest, or to secure guarantees or indemnity against some anticipated injury, in order to do all the evil from which any motive lower than the fear of God and the love of righteous-

ness now restrains him. Of all the villainies committed under the sun, we most indignantly condemn the cautious, well-considered devices of a cool, forecasting man, who aims to secure just so many of the gains of dishonesty as he can, and escape the disgrace and the penalty of detection. The morality of this righteous judgment is justly applicable to all those whose theory of life allows them to stop in the career of virtue whenever it becomes too rough and arduous, and to drink of the cup of vice till they get too strong a taste of its nauseous or its poisonous dregs. These are bad men — not only to the full extent of all the virtues which they discard on vicious principles, but also by the full measure of those which they practice from low and corrupt motives—not only to the extent of all the vices in which they unscrupulously indulge, but also by the whole number and degree of those which their hearts approve, and from which they reluctantly refrain from no higher sentiment than cowardice or cunning. In the sight of God and of sound ethics, there is no such thing as partial virtue or piety in the man who has resolved to reserve to himself the practice of certain degrees of vice or sin, such as he may deem consistent with convenience or a good name. It is, no doubt, highly expedient to sin with moderation. Unlawful pleasure may be prolonged by subtracting some degrees from its intensity. They who never even aspire to "overcome the wicked one," may have good reasons for subjecting his acknowledged authority to certain limitations; but the compact that imposes these checks, and settles the conditions, betrays collusion with the foe, and is treason against God. True virtue and piety begin when all compromises with sin are at an end, and when the soul has pledged itself to unconditional obedience and devotion. Life begun and prosecuted under the sanction of so high a consecration, can not prove a failure. Dark days may lower over its pathway. Sore struggles may be appointed as tests of sincerity, and for the discipline of those who aspire to do the bidding

of God in a higher sphere, but for ultimate discomfiture there is no place in such a career. The spirit in which the enterprise is conceived is a pledge of success. Its lofty aims brings it into alliance with unfailing Divine resources.

In passing on to apply some of the practical lessons suggested by this discussion, I shall transpose the order of its topics, and accept my first theme of exhortation from the conclusion of the argument.

I. "*Overcome the wicked one.*" Lay the foundation of success in all the moral and intellectual enterprises to which conscience and your own generous aspirations invite you in a decisive, unqualified, instantaneous renunciation of every bad or doubtful habit, and in a brave, unreserved, immediate, life-long devotion to every virtue and every duty to which you are held by any obligation, divine or human. To young men, far more than to middle life or old age, is applicable that startling passage of Holy Scripture, "Behold, *now* is the accepted time; behold, *now* is the day of salvation." Genuine conversions are always sudden. Visible progress in virtue may be slow, and its beginning inappreciable; but the hour which witnesses the entrance of the new principle, and plants the germ of a new life, constitutes a well-defined era in the moral history of a man, as well as a memorable crisis in his moral character. The vacillations that precede, and the struggles that sometimes follow the moment consecrated by high resolves and heavenly grace, may be remembered as parts of the same period of doubtfulness and darkness, but they are historically distinct, and lie on opposite sides of the great turning-point in character and destiny. Whoever would reform his life, and "turn from the power of Satan unto God," must begin by having faith in his own deliberate purpose, formed in the fear of the Lord, and in reliance upon heavenly grace. Such a purpose is the starting-place of every successful enterprise of virtue and improvement. Let the young man who aspires to become either virtuous or wise, take his

position on this high vantage-ground. Let him inquire if he has not brought with him thus far some unsatisfied convictions of duty, and purposes of reform and improvement which as yet have found no realization in the daily life. We need not admonish him that the tendency, the error, the sin, which now has but a feeble hold upon him, and will readily yield to the corrective force of virtuous resolution and manly effort, speedily makes for itself an impregnable stronghold in the inveteracy of habit, and is thus enabled to bid defiance to all ordinary reformatory endeavors. These incipient vices make haste to expand into prolific sources of evil, and to pour their polluting streams into the tide of life. It has long been with me an established opinion, that the majority of educated men pass through life shorn of half their strength for want of a symmetrical, well-expressed mental and moral development. Hardly less considerable is the proportion of young men engaged in a career of education, who forfeit its chief benefits, and go forth unfurnished for the demands of life, just because they will not be at the pains of correcting petty faults before they become habits, and of forming a virtuous, manly, vigorous character at the only time when such an achievement is possible. Some minds pertinaciously resist all attempts to ingraft more liberal ideas and elevated sentiments, more refined tastes and more graceful manners, upon their original stock. No skill or assiduity of the teacher is able even to eliminate the provincialisms and vulgarisms of their spoken and written language, to correct an unnatural tone, or reform an ungainly attitude or gesture. No friendly converse can lure them away from the deteriorating, vulgarizing associations and affinities to which they yield up body and soul from the moment they cross the threshold of a place of education. A few weeks or a few months of vigilant self-inspection and yielding docility, of vigorous resolution and manly effort, are sufficient to correct such faults and supply such deficiencies, and to purify the literary neophyte

from the grosser elements derived from careless training or unfortunate associations; but this is a price which he can not be induced to offer for improvements indispensable alike to success and respectability in his chosen career.

I dwell the more at large upon this lower and less important aspect of a great practical evil, not only because I would make manifest the baleful tendency of an error into which many fall with little forethought of consequences, but because we have here a palpable and unsuspected illustration of its higher moral bearings. We readily condemn the folly of the reckless youth who resolves to carry with him into life all the bad tastes, and vulgar sentiments, and coarse manners, and low habits which he brought to college, as well as all that the worst associations of a college can impart to him. What shall we say, then, of him who, with equal levity, passes through this forming period, not of life only, but of being, disfigured with moral blemishes, and making no effort to deliver the soul from the vicious habitudes and hateful malformations that are to be the burden and dishonor of its entire existence? It is by temptations as feeble, and for indulgences as worthless, as any that ever blinded and enthralled the victim of indolence and degrading impulses, that many a thoughtful and high-minded young man consents to a forfeiture of all good hopes, and thwarts the great designs of Heaven's mercy in behalf of his soul. It is because he will not allow grave care to cloud the enjoyments and disturb the occupations of the present moment, that he goes on from year to year preferring dreams to realities. It is because he lacks the nerve to interfere with illusions which he knows can only deceive and ruin him, that he madly trifles with imperishable interests, and braves whatever there may be of danger in God's wrath, when provoked to the uttermost by a guilty man. Who can hope to break the spell by which "the wicked one" holds such a man in vile durance? Who, to gain his audience for the sober lessons of

truth? And yet he must pause and think—he must struggle and break his bands asunder—he *must* smite his enemy with a deadly stroke, or prepare for evils which an archangel's intellect can not compute. This series of postponements must soon be exhausted, and that last hour come in which even prayer and a soul-struggle can not be of any avail. Under such conditions, it is not like a man to shrink from this inevitable crisis. Young man, fear to plunge into life with life's great problem unsolved. You venture out upon a bottomless sea with a millstone hung about your neck. Subdue the enemy within your own bosom, and then may you go with a whole and a brave heart into the great conflict before you. You would be strong, valiant men, fit for worthy enterprises. Begin this great conflict of life by trampling Satan under your feet. Make alliances with God, and holy men, and good angels, and you shall win the field. To-day, if ye hear His voice—to-day, if you will be wise or strong, "harden not your heart."

II. *Let the word of God abide in you.* Treasure it up in your heart as an unspeakably precious deposit. God hath bestowed upon you no better gift. It is the expression of His own ineffable wisdom. He sent you into this world of trial a stranger and a pilgrim; and this is the infallible guide which he ordained for your safety and salvation. Follow it implicitly. Obey it reverently. Listen to the oracles Divine with profound, absolute devotion. To profess faith in the Bible as the veritable word of Jehovah, and, at the same time, to withhold obedience, involves a gross inconsistency peculiarly unworthy of a rational, intelligent man. Without dwelling further upon the moral aspects of such a delinquency, we commend a reverent and habitual recognition of the "word of God" as the source of mental power, and an incomparable auxiliary to great intellectual achievements. It has been said, most erroneously, by a great ethical writer, that when a course of right action has become habitual, it is no

matter how soon the reasons for its adoption are forgotten. On the contrary, it is a radical defect in mere habitual virtue, that it speedily degenerates into dull, irksome routine, and gradually loses the vitality and earnestness which are essential to all high performance. For this paralyzing tendency there is in most constitutions no remedy but what may be supplied by the power and permanence of the actuating motive. So long as the mind is kept under the influence of strong and predominating considerations and interests, its energies are likely to be kept in full play, and neither habit nor old age can dry up the sources of its vigor and activity. We know of no mental habitude more favorable to the full development and lasting efficiency of the intellectual powers than that of keeping the soul in perpetual, conscious communion with its highest sources of activity. It is an inspiring, as well as a hallowing thought, that we are performing a part assigned to us by the Divine wisdom, and in accordance with God's own specific directions. Something of a Divine influence, we had almost said of the divinity itself, rests upon and pervades that mind which derives its maxims, and imbibes its spirit from Heaven's living oracles. "Whosoever drinketh of this water shall never thirst—it shall be in him a well of water, springing up into everlasting life." Once enthroned as the supreme arbiter of human pursuits, the word of God is able completely to harmonize the soul's jarring, conflicting impulses, and to bring the emotional and moral nature of man into fraternal alliance and co-operation with the understanding. The sublime principles and sublimer hopes which it supplies become incorporated with a new life, of which every purpose, and plan, and effort is instinct with a power more than human. The indwelling monitor, heeded thoughtfully and reverently obeyed, grows to be the source of all genial aspirations and joys, as well as of authority. Obedience to such a rule of life, begun early, and carried out in all of life's pursuits, consciously and cor-

dially, inspires our entire earthly career with something like the buoyancy and freshness of perpetual youth. It supplies an antidote for distaste and discouragement—it supplies all needful resources against the day of defeat or disaster, by making God a partner and co-worker in all our enterprises. It is the only expedient known either to philosophy or experience for furnishing with an adequate supply of cheering, invigorating motive, the rapidly approaching period of sere and sapless old age. The young man in whom the word of God abideth and reigneth has discovered the fabled herb which bids away the fell disease of age, and beautifies and refreshes the soul with perpetual youth. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

III. Finally. "*I have written unto you, young men, because ye are strong.*" Bodily and mental vigor belong to the young, as physical attributes. Their energies are fresh and unwasted. They plan courageously, and execute with a strong hand. These are spontaneous tendencies of youth, and they indicate very intelligibly the duties of this period, so important in the history of human life. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth." Be strong. "Whatsoever thy hand findeth to do, do it with thy might." Make the *most* of the powers intrusted to you. Cultivate the habit of *doing your best* in all your undertakings. Put your highest energies in requisition. Summon to your aid the strongest impulses which the enterprise in hand is entitled to enlist in its favor. You are a student. Strive to go to the bottom of every subject of investigation. Aim at nothing less than a thorough knowledge of every author and every branch of science to which you direct your attention, less for the scholarly acquisitions which it insures, than for the mental habits it induces. Accustom yourself to superficial study and negligent investigation, and

you soon become incapable of any other. The mind speedily learns the bad art of being satisfied with this degraded standard of performance, and of thinking well of its mean attainments. It ceases to know, or even to suspect, that there are depths beyond the measurements of its own short line, and in the very profoundness of its ignorance grows conceited, and egotistic, and flippant. Some years consumed in scholastic pursuits, conducted on such a plan, are likely to establish mental habits utterly incompatible with any masculine development or honorable achievement in after life, just as the prisoner, long confined to his cell, loses the power of vigorous and graceful locomotion, or as the invalid, bed-ridden for half a lifetime, never afterward aspires to do more than creep softly along covered piazzas and shady alcoves. On the contrary, earnest, vigorous intellectual effort soon becomes easier than any other, because it rallies the mind's best powers, and is sustained by its strongest impulses. Such occupation is always pleasant, because distastes and ignominious sloth fly from the presence of a manly, vigorous movement; and honorable success, which earnest, brave endeavor never fails to secure, is itself an independent source of interest and satisfaction perpetually renewed.

I would inculcate the same doctrine in regard to all of the occupations in which an educated young man is likely to engage. Never enter upon any pursuit or profession which you do not deem worthy of your attention; and when your career is once resolved upon, devote to it your undivided energies. Aim at the highest excellence. *Do your best.* Some departments of professional life present stronger incitements than others to this generous outlay of earnestness and endeavor. The urgent competition of the bar, and the fact that its efforts are usually made in the presence of learned judges and advocates, who would not fail to detect and expose empty pretensions, afford, perhaps, the best guarantee against indolence and superficial attainments — a guarantee, however,

which has not been able to exclude from the forum a considerable number of incompetent men. The physician performs his functions in a more private sphere, and, for the most part, in the presence of unprofessional spectators, where it is more easy to make pretension and bluster pass for science. The danger of being content with superficial attainments, and of falling into habits of mental lethargy, is proportionably increased, and with it the need of moral incitements to a faithful and wise discharge of duties as important and sacred as any which do not more directly act upon the moral and intellectual interests of man.

It is worthy of special observation, that those professions which are most intimately concerned with the highest interests of the race, are more than others remote from the operation of ordinary worldly motives, and, to a greater extent, left to the power of conscientious and religious considerations. This is eminently the case with teachers of youth, whose functions are never effectively performed without such a degree of professional enthusiasm, or of conscientious devotion to duty, as will supply the resources of strong impulses and unfailing earnestness. The man who has nothing to bring to these duties but so much work for so much pay—who retires satisfied when he has read his lecture, and made his criticisms, and recorded delinquencies, may be pronounced wholly unfit for the responsibilities of a profession which acts upon *mind*. He might become a respectable artisan or laborer, but not a teacher of youth. He is not fit to be trusted with the culture of intellect. He does not sympathize with its wants or destinies. Whoever rightly comprehends these will shrink from the responsibilities of the teacher's profession, or he will labor to satisfy them with all the solicitude that a sense of personal and religious obligation can inspire. He will habituate himself to reflect that he is engaged in making impressions that must remain ineffaceable and immortal —that he is giving to mind such developments and tenden-

cies as it shall bear with it through eternity—that no other man can correct his mistakes, or supply his deficiencies, or atone for his faults. What he does must remain forever essentially unchanged; what he neglects to do will remain undone. Even professional enthusiasm, without this higher sense of the moral relations of his calling, will prove an insufficient incitement to fidelity to the claims of duty. It may insure all due attention to pupils of quick parts and aspiring minds, but this is precisely the class which has least occasion for the teacher's aid. The less gifted, the tardier mind, the timid, the thoughtless, and even the indolent youth, has claims upon the teacher not less sacred; and the untiring zeal, and patient, conscientious fidelity with which he applies himself to the self-denying work of developing *such* minds, in so far as they are susceptible of improvement, and of *doing his best* with every individual committed to his instruction, constitute the highest test of excellency in his vocation. Whoever is above or below this toilsome detail — whoever does not think *any sane mind*, made immortal by its God, worthy to engage his solicitude and his labors — has no special calling to the work of a teacher. He may win a reputation by his success with apt, ambitious pupils, but his negligence, impatience, contempt for others, who are also to be trained for eternity, intellectually as well as morally, and the scantiness of whose resources the more urgently demands a painstaking culture, are offenses against humanity and morality which it would not be easy to characterize by epithets too strong. I dwell the more earnestly upon this topic, because a very considerable proportion of our graduates engage either for a season or permanently in the business of teaching, and I would inspire them with a deep sense of the responsibilities they perhaps too inconsiderately assume. I would encourage them to enter upon this work with enlarged views and the most Christian purposes. It ranks next to the Christian ministry in its intimate relations with man's highest interests, and

in the dignity of the greatest usefulness. More properly, it is itself a Christian ministry, co-operating with the Gospel in exalting the human family to intelligence and purity, and in fitting men for the joys and occupations of heaven. Lower views than these of the teacher's function will prove too feeble to sustain his vigor and fidelity under the trials and distastes incident to his vocation, and to resist the temptations to discouragement and relaxed effort which perverseness, indolence, and inaptitude will never fail to supply; while the consciousness of toiling, not with the low ambition of qualifying a few more gifted pupils to acquire distinction in literary or professional life, but with the holy purpose of preparing *all*, according to the measure of mental capacity bestowed upon them by the Creator, for the destinies of their endless being, is likely to prove an unfailing source of encouragement and strenuous activity.

In conclusion, I apply the teachings of this discussion to the Christian ministry. All who aspire to this holy function our argument admonishes to come to its toils prepared to put forth the highest mental and moral energies with which nature, study, and the grace of God have endowed them. Here, more than in any secular pursuit, success is proportioned to the spirit of consecration and self-sacrifice in which the work is done, rather than to the measure of native or acquired endowments. Such a spirit, however, supposes the most earnest endeavors to acquire qualifications for usefulness no less than earnestness in the use of them. It breathes itself forth in the preparations of the closet no less than in the efforts of the pulpit. God has joined these things together, and the man who presumptuously puts them asunder does it at the certain peril of his usefulness no less than of his reputation. That Divine grace which, beyond all controversy, is the great element of saving power, does, with great uniformity, co-operate with the clearest, strongest, and most earnest inculcation of truth; while the preacher whose thoughts are feeble,

puny, and obscure, and uttered heartlessly, is never likely to be honored with a sanction which might be mistaken for Heaven's approbation of ignorance or indolence. The Church has never more reason to be ashamed than of ministers who no longer *try to preach well*—who only go to their study to read newspapers and periodicals, and have nothing fresher and better for their pulpit than the dry, cold fragments of oft-tasted feasts, or the yet more refuse and unwholesome viands which the troublous agitations of the moment are able to galvanize into some of the lower forms of life. It is wonderful that the least spark of piety should not deter men from bringing such *cheap* offerings before God. And yet one often hears such moral enormities justified and defended on something like logical and Christian grounds. The minister should not be forever pressing upon his highest notes. He should guard against the danger of exciting expectations which he will not be able, without much inconvenience, to satisfy. It is not quite compatible with humility to labor so incessantly after uncommon thoughts and classical expressions. The minister must *come down* to the common mind if he would not lose the sympathies of his audience. The most common argument of all—it betrays an overweening confidence in human effort, and too little sense of dependence upon God, to lay so much stress upon great sermons. These truisms must all essentially fail of sheltering laziness and folly under their philosophic or saintly garb, since, in so far as they are of any application to the subject, they are embraced by the rule which ever demands at the preacher's hands the *best effort* he is able to make. It is great folly, as well as great arrogance, to talk of *coming down* to the popular mind. The sort of slip-shod, meaningless preaching to which I have adverted, is, beyond all other human performances, incomprehensible by a popular assembly, which grasps with ease and spontaneous intuition the luminous thoughts, and terse, clear argumentation and analysis of a really intelligent, ear-

nest man. There is a contagion in the movement of his spirit, and the hearer drinks in the deep import of his words without a tithe of the labor it costs to sift the eddying chaff of an empty, unimpassioned mind.

The objection with which we are dealing takes it for granted that a sermon, which is the product of thoughtful, studious hours, must be dark with tantalizing metaphysics, or with turbulent scholastic or transcendental jargon, as if the man who thinks most vigorously, and prepares most carefully and systematically, were not more likely, on that account, to speak intelligibly. The theory suggested by our subject, as well as by every rational view of the Christian ministry, is not over-solicitous about the production of great, or learned, or highly-finished, or eloquent sermons; but it does imperatively demand that every preacher of the Gospel should put forth his utmost energies both for preparation and for performance—that he keep his soul all alive to the sacredness and fearful responsibilities of his calling—that he shun as a fatal, damnable dereliction, a negligent, perfunctory ministry, which satisfies itself with decent, easy routine, and deems it no offense to bring into the Divine presence a maimed sacrifice, that costs neither study nor prayer, and conciliates the favor of neither God nor man. So far as results are concerned, the measure of capacity or learning is of infinitely less importance than the spirit in which the work is done. God does unquestionably employ in His vineyard a great variety of talents and attainments, and He honors every man according to the fidelity and spirit of consecration with which he fulfills his mission; but there is no place for the idle—none for those who are only half awake—none for those who are not prepared to "make full proof of their ministry," who are not of a fervent spirit, ready to endure hardness, or bonds, or death, for Christ's sake.

It is a source of unspeakable satisfaction, that, in defiance of ever-multiplying temptations to worldliness and ambition,

so many of the students and graduates of this University are devoted in purpose to this sacred calling. Let them be entreated to remember well that the Christian ministry is not a work for drones. "Be ye strong." "Quit you like men." Make your sacrifices in a liberal, magnanimous spirit. Hold no base parleying with flesh and blood. Ask of the Crucified, "Lord, what wilt thou have me to do?" and let the responsive oracle be henceforth the law of your being. O, rejoice to lay your talents, and your scholarship, and your life at the foot of the cross! "I write unto you, young men, because ye are strong." By the grace of God you can achieve something worth living for. Be ever mindful of what Divine resources are at the command of your prayer and faith. Seize upon them all, and consecrate them all to the service of Him "who hath loved you, and given Himself for you." Shun no labor—no sacrifices. Give the best of your life, of your learning, of your genius, and your eloquence, if you possess them, to Him from whom you have received much more than all of these. You will be enriched by what you give. You will be made strong by the efforts you shall put forth. Such a consecration opens the way to the only true distinction. The only ambition worthy of a Christian scholar here finds its appropriate field of display.

Essays and Addresses.

I.

CHRISTIAN EDUCATION.

WRITTEN IN THE YEAR 1844.

In the year 1832 the Methodist Episcopal Church was extensively, if not generally, aroused to the sacred duty of providing for the literary training of its own youth, and very spirited exertions were made, which resulted in the raising up of a sufficient number of collegiate institutions. With these successful efforts, which were mostly confined to a period of four or five years, the new-born zeal for education generally subsided, and little comparatively has since been done to insure the permanence and enlarge the usefulness of these establishments. In regard to all, or nearly all of them, they were hurried into operation with the least possible outlay for fixtures and appliances, and with none at all for permanent endowments. Many, indeed, seem to have expected that nothing more would be wanted after some massive edifices should have been erected, a certain quantity of books and instruments provided, and the requisite corps of teachers organized; and not a little surprise has been expressed in some quarters that these costly establishments should not be able to support themselves when once fairly under way. Against such disadvantages, and under the pressure of a still more prevalent and a constantly growing indifference and forgetfulness on the part of the Church, our colleges have hitherto struggled on, engaged in a perpetual conflict with difficulties unknown to the most even of their friends, and quietly per-

forming the most invaluable services to the denomination and the public. Of more than a dozen colleges, which have sprung up under Methodist patronage, I believe only two or three have suspended operations. But others have incurred heavy debts by borrowing, or by the non-payment of professors' salaries, or both, and have only survived to the present moment by a variety of expedients which are never resorted to without danger, and which become less available in proportion to the free use which has been made of them. In several instances with which I happen to be acquainted, professors have submitted to great personal sacrifices, and have only been retained in their places by their strong denominational attachments, and their earnest desire to see liberal education extended to the youth of our Church under circumstances favorable to their religious principles and habits.

To withhold ample, effective assistance from our colleges in their present situation, would be to insure their speedy and irretrievable ruin, and to throw back the cause of liberal education among us a quarter of a century. It would be to provoke and deserve the pity and the scorn of all patriotic citizens and all enlightened Christians — to proclaim to the world that the Methodist Episcopal Church renounces the advantages, and shuns the light of education; that, in the middle of the nineteenth century, and in the United States, she proposes practically to revive the blasphemous maxim, that "ignorance is the mother of devotion" — that she hopes to maintain her influence over the millions of her adherents, to train them to piety, to the service of Christ, and the employments of heaven, without making any provision for their intellectual culture. I will not insinuate that any are found among us who profess such monstrous sentiments. This is not the age, this is not the country for such avowals; but I have had but too many opportunities to know that there exists a large class of Methodists who look with little concern upon the educational wants and duties of the Church, and

who utterly refuse to recognize any personal obligation to promote these great interests. Have such persons—I do not inquire of them as Christians or as Methodists, but as good citizens—have they duly considered that most trite and threadbare of all truisms, the importance of education? Do they reflect upon that self-commending fact which is ever pushing itself into the notice of even the least observing men, that the human mind, without literary training, is feeble and undeveloped, and not adapted to elevated pursuits or enjoyments? that in all civilized countries a good education is an indispensable qualification for posts and professions of special influence and usefulness? that without such intellectual training a man is not fit to be a legislator, or a judge, or a justice of the peace—an author, an editor, or a schoolmaster—a lawyer, a physician, a minister, or a missionary? that he would not be received as a clerk in a respectable counting-house, or sent to sea as a supercargo, or intrusted with a commission in the army or navy? Now of all these posts of honor, and profit, and usefulness—of these positions, in which intellectual power and moral influence may be most exerted for the glory of God and the happiness of men, comparatively few are in the hands of Methodists. Reckoning our membership and adherents, we are four millions. We possess throughout the larger portion of the country an average share of agricultural wealth, and we pay no inconsiderable portion of the taxes that support the government and all public institutions. Yet it may be safely affirmed, that, while we constitute one fourth of the population, and bear probably one fifth of the public burden, scarcely one in fifty of the public functionaries and the professional men of the country is a Methodist or an attendant on our ministry. In the hundreds of colleges and academies supported on state endowments, not half a dozen Methodist professors—not a dozen Methodist principals are found. We may have three or four chaplains in the army and navy, and a like, or rather

larger proportion of the *employés* of the general and state governments. Nor is this the result of any general, unreasonable prejudices against our doctrines or usages. On the contrary, we stand well with the public, and enjoy our full share of popular favor. Hitherto we have not had well-qualified men for offices and employments, where liberal knowledge is esteemed a needful qualification. I have not learned that the class of young men who, within a few years past, have gone forth from our new literary institutions in quest of employment and patronage, have found their denominational predilections to be obstacles in the way of success. On the contrary, the demand for our graduates has constantly outrun the supply, and I do not know of an instance in which an individual, combining the attributes of good scholarship, good morals, industry, and enterprise, has been long without respectable employ and congenial occupation. Now I hold it to be a great evil and a mighty obstacle to the spread and permanent establishment of our pure doctrines and wholesome usages, that we are so thinly and feebly represented in what, for all the ends of strong moral influence and lasting usefulness, may justly be regarded the higher walks of life. Have we embraced Methodism as a form of Christianity, evangelical and effective, and specially adapted to promote the power and the diffusion of the Gospel? How imperative, then, and how sacred the obligation we are under to see that it has free and full scope in the land? to provide for its diffusion among all classes who do not deliberately reject it? to train up our sons to assert the privileges of their birthright, and take their places in the front ranks of active and social life, where the lights of a pure faith and of holy examples may shine forth upon the world with all the advantages of a high position and a clear sky? What law of piety or prudence forbids that the largest Christian denomination in this country should be duly represented in the learned professions, and in the higher walks of business and enter-

prise ? in the halls of justice and legislation ? in the arena of politics and of literature ? In a country which tolerates no privileged order, where discussion is free, and opinion omnipotent, we have hitherto been content to take almost no part in the formation of public sentiment. We have given few teachers to the higher schools, which mold the leading minds of the nation. With a slight exception in favor of strictly religious works, we abandon to others the entire field of authorship and editorship, and that in an age when every body reads, and when books and periodicals are the chief instruments in forming the morals and the opinions of the people.

For myself, I am free to confess, that I am accustomed to contemplate these facts with no little mortification, and with profound regret. It is true there is alleviation and hope in the reflection that we may be allowed to regard them rather as deficiencies than as delinquencies. They have resulted, in part at least, from our immense and rapid successes. It must be admitted that our fathers were but too unmindful of the educational wants and claims of the children of the Church ; but it may be pleaded in extenuation that no uninspired men could have foreseen and provided for our unexampled growth. It has pleased God to multiply the seed sown into an exuberant, golden harvest, that covers the land. This is a matter of joy and devout thanksgiving, but it involves grave consequences of a more practical character. We are to provide for the flock of which Christ has thus made us guides and pastors. An army of youth look for moral and intellectual culture to the Church into whose bosom they have been admitted by birth and baptism. We have withdrawn them from the care of other denominations, and made ourselves responsible to them, to society, and to God, for the faithful performance of all the duties that a Christian church owes to its sons and daughters. I may safely affirm, there are several thousand boys and young men in the bosom of Methodist families who, if their parents were Presbyterians, would

enjoy the benefits of a liberal education. Shall they fare worse for being Methodists? Shall the avenues to knowledge, to influence, and to usefulness be fewer or straiter to ingenuous and aspiring minds for having imbibed our pure doctrines and preferred our communion? Shall our sons have reason to sorrow that they were dedicated to God at Methodist altars? Shall they be provoked to revive against us the exploded parable, "The fathers have eaten sour grapes, and the children's teeth are set on edge?"

I would present another view of this momentous subject. We live under political institutions which derive their character and support from the intelligence and virtue of the people. This is a free country, and liberty can not coexist with ignorance and vice. Suffrage is universal, and every man is, by his own act, or through his representative, a law-giver. Every schoolboy is familiar with the teachings of the history of former republics, and there are none who require to be admonished that there is no hope for such a government as ours but in the universal diffusion of knowledge and education, through the agency of common and higher schools of learning. I need not stop here to prove that academies and colleges are no less essential than common schools to the work of disseminating knowledge among the masses, and that the latter must dwindle and die where the former are neglected. It is a solemn and affecting consideration that the Methodist Episcopal Church is intrusted with the education of four millions of the population of the United States—that one fourth of the voters who appoint our rulers, and fashion our policy, and virtually decide questions of peace and war, are trained up under Methodist auspices, so far as religion enters at all into their education. As a denomination, do we perform this duty to our country well and wisely? Do we contribute our just share to the common intelligence? Do we bring forward a due proportion of educated young men for the various departments of active and literary life, in which high intel-

lectual culture, and various or profound learning are indispensable to the public weal? No one will pretend that, as a Christian denomination, we have satisfied the claims of duty, or any thing like it. We are, in these respects, immeasurably behind other denominations. We are sometimes amused at the ingenuous fears expressed by jealous sectarianism as to the dangerous and anti-liberal tendencies of our ecclesiastical polity; but if our enemies should conclude to give over this idle charge, which is refuted by the uniform experience of half a century, and proclaim our grievous short-comings in the great duty of educating the youth of the denomination and its adherents, then I know not how we could clear ourselves from all reproach. Neither our contemporaries nor our posterity can regard it less than a crime against liberty if we shall go on in our swift career of success, bringing larger and larger portions of our American population under our influence, and shall yet neglect to provide for their educational wants—if we shall form the millions of our adherents into a caste distinguished from the mass of their fellow-citizens by lower intelligence and meaner tendencies—if we shall fail to contribute our just proportion of ingenuous minds, strengthened by discipline, and polished by literature, for the various employments in which virtue, and patriotism, and science find their highest sphere of usefulness in working out the good destinies of our free country.

I have shown at sufficient length, and, I think, conclusively, that the Methodist Episcopal Church is bound by the most sacred obligations, both to her own members and adherents, and to our common country, to diffuse among her people the blessings of general education, and to qualify, by a higher training, a due proportion of young men for those stations and employments in life in which liberal attainments in science and letters are indispensable conditions of usefulness and influence. In claiming to have settled this question of duty *conclusively*, I would not be understood to ex-

press any special admiration of my own argument, but only my entire confidence in the obvious and unquestionable truth of the proposition. It would, indeed, be monstrous and absurd to doubt whether the largest Christian denomination of this free country is at liberty to send out upon society its rising generation of youth, unfurnished for many of the highest duties of private and public life. In so far as the interests of common education are concerned, the civil government may be said, in a large portion of the country at least, to have adopted the children of the community, and provided schools for their education. In the highly favored states where a good common school system is in operation, the duty of the Christian parent is satisfied when he has co-operated to the utmost of his ability with the public teacher in the performance of his task. I must think, however, that, even under the best common school system, every denomination is bound to make provision for a good supply of competent Christian teachers, a task which can never be well performed by the state without, at least, the hearty co-operation of the Churches. At this point of dependence and connection between the common school and higher institutions, the humblest individual who has a child, male or female, to be taught, must recognize his immediate interest in the prosperity of academies and colleges, and his personal obligation to contribute to the establishment of these only fit and proper nurseries for teachers.

It is not a little remarkable, that in those states where common education and common schools are most abundant and excellent, these higher seminaries, on which the common school is so dependent, are left, for the most part, to the voluntary contribution and the management of the Churches, while the most munificent provision is made for the support of colleges, where the instruction of the masses is partially or entirely neglected by the Legislature. Colleges are richly endowed with public funds in Alabama and Virginia, but

in New England they are generally left dependent on voluntary contributions. This dependence has naturally given to our Northern institutions another peculiarity in their distinctive religious denominational character, for it would be manifestly unjust for the state to claim the government of colleges which it does not endow. It hence occurs that every considerable sect has its academies and colleges where its own youth are educated, while those attached to no denomination are influenced in making their selection by convenience, economy, or reputation, or by considerations merely accidental or arbitrary. This multiplication of sectarian colleges, like the multiplication of sects, is attended with many inconveniences, which are, however, much more than counterbalanced by the direct and efficient religious influence which is thus secured. This is the crowning glory of our seminaries of learning—the precious reward of the Churches for all their sacrifices for the promotion of liberal education. In no other conceivable way could the union of religion and learning be secured under such political institutions as ours. I do not hesitate to ascribe to this peculiar character of our seminaries of learning, more than to all other causes combined, whatever of religious restraints and influences exist among the public and professional men of this country—whatever of security our personal rights and national interests may find in the predominance of upright Christian principles at the bar, on the bench, and in the halls of legislation—whatever of the sublime, purifying genius of the Gospel has been infused into our periodical and standard literature.

But I must not be diverted by this interesting train of reflections from my main object. It is neither practicable nor desirable to interfere with *this* system of denominational colleges which works so well, and every branch of the Church which is not content to forego the advantages of liberal education for its own sons, and tamely to yield to others this entire department of usefulness and influence, must establish

and sustain literary institutions of its own. So far as any active participation in the work of educating the community is concerned, this proposition is self-evident; but it may not be equally obvious to all, that no Christian denomination can safely trust to others for the training of its sons. The history of the Methodist Episcopal Church is so full of mournful instruction on this point, that I need not look elsewhere for argument. That history has too clearly demonstrated that, without colleges of our own, few of our sons are likely to be educated, and that only a small portion of that few are likely to be retained in our communion. The spirit of education, to whatever extent it now exists among us, has been mostly created by our literary institutions, and the discussions and effort that led to their establishment. Of the whole number of liberally educated men now in the Church, nine in every ten have been graduated within a period embraced in the history of our own colleges, that is to say, within the last ten or fifteen years. For several years after I became a member of the Church, in 1821, I did not know of half a dozen Methodist graduates, though my acquaintance in the denomination was rather extensive. There were, I have reason to believe, several large Conferences which did not contain a single minister or layman who had enjoyed the advantages of collegiate instruction. At the present time there are several hundred graduates in the Church, the majority of them earnestly engaged in promoting the best interests of the denomination and of religion, as ministers, as teachers, as writers, and in the various departments of professional and public life. Such facts do, indeed, make an important change for the better, and they must constitute, with every earnest, large-minded Methodist, a conclusive argument in favor of strengthening and perpetuating institutions which have thus commended themselves to the confidence and affections of the Church. Before we had colleges and academies of our own, little was said or thought about the higher branches of learning. The

preacher never alluded to the subject in the pulpit, the pastor seldom mentioned it at the fireside. The parent, often gathered into the fold of Christ from the walks of unlettered life, was little solicitous to secure to his sons the inestimable benefits of a classical training, unmindful that the general progress of knowledge and civilization, and the rapid growth of the Church, must hourly increase the demand for cultivated intellect and sanctified learning.

Not a few Methodist fathers were deterred from sending their sons to college, from a well-grounded apprehension that their religious principles might be endangered. Conscientious Methodists themselves, they wished their children to be partakers of the like precious faith; and this, many of them justly esteemed of greater importance than any mere intellectual attainments. There were never wanting examples of religious defection and ensuing profligacy, well calculated to awaken their fears. Comparatively few of the sons of Methodist parents who were educated twenty years ago are now members of the Church. Even those who were regular communicants when they left their homes for the theatre of literary training, were, in a large majority of instances, carried away by the force of uncongenial influences, and either yielded to the stronger religious sympathies around them, and fell into the ranks of other denominations, or else made shipwreck of a faith which was denounced as heretical, or decided as vulgar by every associate. The intelligent and thoughtful reader will but too readily call up enough of such mortifying examples. I could write down the names of scores of educated men, in every part of the land—many of them eminent for the great talents and learning with which they adorn the highest stations in Church and state—the sons of Methodist parents, and the rightful heritage of Methodism, who were lost to the denomination, and not a few of them to Christianity, by being exposed to influences such as I have described. I have been curious in collecting this sort of sta-

tistics. My observations and inquiries have extended more or less to the larger half of the United States; and I give it as the proximate result of these investigations, that a large majority of Methodist young men—not less, I think, than three fourths of all who have been educated in colleges not under our own direction, have been lost to our cause. Many of them have gone to other denominations, many more have gone to the world. All were the legitimate children of the Church. They were her hope, and they should have become the crown of her rejoicing. But for her own grievous neglect to provide for the nurture of the sons whom God gave her, many of these had now been standard-bearers in her battles, and shining lights in her firmament. My heart sickens at such contemplations of the past, and I fervently pray that God may save us from similar folly and humiliation in years to come.

I must not allow myself to be misunderstood on this point. Our educated young men have not been seduced through the low arts of proselytism. It would be strange if these had not sometimes been tried, and sometimes succeeded; but I am not aware of it, if there is ground for serious complaint on this score; and I am quite sure that the conductors of our colleges generally rise high above so unworthy a policy. The result, for which we can justly blame none but ourselves, is natural and well-nigh unavoidable under the circumstances. Before his habits are formed or his religious principles settled, we transfer a boy of fourteen or fifteen from the warm sympathies of home to the preparatory school and the college, when new and often attractive religious forms and teachings act with their utmost force upon his tender heart and plastic mind. This process is kept up, with little interruption, for six or seven years, and the youth becomes a Presbyterian or an Episcopalian, for the same reason and in virtue of the same law of his nature which, had he remained in his father's family, and attended his father's Church, and been

trained in Methodist schools, would have made him a Methodist.

It must not be forgotten that the years spent in college are those in which most conversions take place, and if the youth does not submit to obey the religious influences that surround him then, the danger is imminent that he will never become a Christian. This is, after all, the chief danger to be feared. It is far more likely that the novel aspects and dogmas in which the Gospel presents its claims to the transplanted youth will awaken distrust and opposition, than that they will be able to overcome his early preferences and prejudices. He is thus thrown into conflict with the only religious influences that may probably reach him during the most important years of his probationary course, and the probability is not slight that he may exchange his hereditary Methodism, not for some other form of evangelical piety, distasteful, it may be, to the parent, but still saving to the son, but for skepticism, infidelity, or profligacy. I have inscribed upon the tablets of memory a long catalogue of such disasters; and I always feel like congratulating a young man thus removed from the religious teachings and sympathies which blessed his childhood, who has escaped their imminent perils with no greater loss to himself, and mortification to his parents, than usually attends a transfer of his affections from Methodism to some other form of sound Christianity. The Church is, in all such cases, the chief sufferer. To her, the loss of so many cultivated minds and pious hearts is absolutely irreparable. They are her natural inheritance. They are her own sons, for whom she has travailed in birth, whom she has borne in her arms, and nurtured with her pure doctrine. They ought to become—in the order of God, they should become—pillars in her temples, champions for the truth intrusted to her, messengers to do her errands of love and mercy to all who are ready to perish. Others have less need of them. They are already opulent in cultivated intellect; and they

have ever an army of young men in training, ready for every noble enterprise. But for us, who have but just entered on the work of education; who have urgent need of a hundred educated men for every five now in the Church; who are annually swelling our communion by a hundred thousand converts from the world, to be fed with knowledge and imbued with piety; who, from our numerical standing, are bound to furnish one fourth of the Christian teachers wanted for all the schools of learning, high and low, in the land; who owe to the perishing millions of the heathen world a debt, fearfully accumulated by past neglect, and daily accumulating by a growing and all but absolute indifference and oblivion —for us, such a policy as we formerly pursued, and which is by no means fully corrected, is fatuitous and suicidal. We can not spare our sons to others. We can not innocently neglect to train them well for ourselves. It can not be forgotten that the young men, destined, by the choice of their parents or their own aspirations, to the career of liberal study, are, as a class, the most ingenuous and hopeful of the rising generation. They are the *élite* of the entire army of our youth, fitted, when religion and education shall have added their impress, to be lights to the Church and benefactors to society. These are the youth who were formerly so often alienated, and who are still in great measure overlooked in our plans for doing good. Christian nations have not ceased to heap reproaches upon the laws of Sparta, which enjoined the exposure of sickly and deformed infants. The results of our educational policy are often more adapted to remind us of those pagans who selected the tallest and handsomest of their young men to be offered in sacrifice to their idols.

II.

WHAT CONSTITUTES A CALL TO THE MINISTRY.

In the present state of the Christian Church, when all its various branches acknowledge a pressing want of ministers to supply the home demand and to occupy the widening missionary field, the subject of a call to the ministry possesses an obvious and peculiar interest. What are the circumstances which indicate, with regard to any individual, that he ought to preach the Gospel, is a question which often demands the serious consideration of pious young men, before they have obtained an amount of experience and Biblical knowledge sufficient to secure them against the danger of forming very erroneous conclusions; and any attempt, however imperfect, to aid them in ascertaining the path of duty, may be in some degree useful, if it adheres strictly to the teachings of the Holy Scriptures.

In the following brief essay I do not pretend to give a full view of this important subject. I only propose to exhibit a few statements and obvious inferences from the Sacred Volume, which may help to give a proper direction to the inquiries and reflections of pious young men who may not, in all cases, have access to suitable advisers, and who are still more frequently deterred, by modesty and self-distrust, from making known to prudent and pious friends their exercises of mind with regard to engaging in the ministry.

In the midst of some diversity of opinion as to what constitutes a call to this work, all the Churches are agreed that it is highly improper to enter upon it under the influence of the same low and secular inducements by which men are led

to engage in the common employments of life. It is foreign from my present purpose to inquire how far *any Christian* can lawfully be governed by mere worldly considerations in the choice of his business or profession, but it will be admitted by all that the desire of wealth, popularity, influence, or ease is a very unworthy motive in a minister of the Gospel, and that he who enters upon the sacred office with no higher motives is guilty of presumption and impiety.

It is generally believed by Protestant Christians, though not with entire unanimity, that the designation of men for the ministry is the peculiar prerogative of the Almighty. This is a fundamental principle with several religious denominations in the United States. The Methodist Episcopal Church admits none to the sacred office who do not "think they are moved by the Holy Ghost to preach." This high prerogative seems to have been claimed by God in every age of the Church. It was exercised in the appointment of Aaron and his sons, and of the whole tribe of Levi, to the Jewish priesthood, and in the calling of Moses, David, Elisha, Jeremiah, John the Baptist, and the other prophets. With what jealousy this prerogative was guarded against the presumptuous impiety and forward zeal of men, we may learn from the history of Korah, Dathan, and Abiram, and of Uzzah.

The same principle prevails under the Gospel dispensation. The blessed Savior himself received his prophetic and priestly office by the Divine appointment. "He glorified not himself to be made a high-priest." Peter and Andrew, James and John, and Matthew and the other apostles, received their call from the Lord Jesus in person, and he commissioned them to preach the Gospel to the Jews, and subsequently to the world. Saul, too, was called of God "to be an apostle;" and Barnabas and Silas, the deacons of Ephesus, and, as we may safely conclude, all the early preachers of the Gospel, were made "overseers of the Church by the Holy Ghost." It

is also evident that this was not a temporary provision for the supply of preachers during the age of miracles. On the contrary, our Savior refers to it as the perpetual resource of the Church. This is clearly implied in his commanding his followers to pray for the appointment of ministers. "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." Whoever derives his opinions upon this subject from the New Testament, and believes that the Scriptures contain the only proper rule of faith and practice for the Church in all ages, must be convinced that men are set apart for the ministry by Divine appointment, and that none are true ministers of Christ "but they who are called of God, as was Aaron."

This high prerogative, then, we believe, God still exercises in the Church. It can not be doubted, however, that the *modes* in which the Divine will is made known to the chosen individual, differ, in some respects, from those employed in the days of the apostles. Our Savior addressed himself personally to Peter, and Andrew, and James, and John, and Matthew, and bade them, with an audible voice, to leave their nets and the receipt of customs, that they might become "fishers of men." Paul was arrested at noon-day, and struck blind by a light from heaven, above the brightness of the sun, and addressed by a preternatural voice. Such calls belong exclusively to the age of miracles; and it would be as unreasonable to look for similar incidents at the present time, as to expect the gift of tongues, or of healing, to rest again upon the ministers of the Gospel. A man who at this late day should set up such a claim to a Divine commission, would give the strongest possible evidence of his unfitness for the ministry. Charity, perhaps, requires us to believe that some sincere and pious persons have thought themselves called to engage in the ministry by audible voices, dreams, and unaccountable impulses; but a Church would not be far from corruption and ruin which should give heed to such

fables, and commission such idle visionaries to expound God's word. At the first propagation of the Gospel, the operations of the Divine grace upon the heart were often accompanied by visible manifestations, designed to produce conviction in the minds of unbelievers. The forgiveness of sins was accompanied by a declaration of the fact by Christ and by the healing of bodily diseases. When the Holy Ghost was given for the conversion of souls on the day of Pentecost, it sat upon the disciples in the form of "cloven tongues, like as of fire," and they were enabled to speak foreign languages which they had never learned. The same Spirit still converts the soul, and the sinner is still pardoned, but these operations are invisible and inaudible, and are perceived only by him who is born from above. A similar change has taken place with regard to a call to the ministry. It is still Divine, but it is no longer miraculous.

A call to the ministry may be defined a persuasion wrought by the Holy Spirit in the mind of an individual that it is his duty to become a preacher of the Gospel. It is recognized by the subject of it simply *as a conviction of duty*, which, however, is properly ascribed to the Holy Spirit, the Divine agent which produces all pious emotions and purposes. This impression varies greatly in clearness and intensity in different individuals, and in the same individual at different times. At first it may be perceived only in the form of a casual suggestion, a transient desire, or a mere inquiry awakened in the mind by reflection, reading, conversation, or other ordinary means; and it is commonly developed and matured by prayer, by self-examination, by perusing the Scriptures, by hearing the Gospel, by pious conference, by meditating upon the wants of the Church and of the world—in a word, by all those means which deepen piety and make more fervent our love to Christ. The progress of the mind from first impressions to a thorough and abiding conviction is sometimes slow, and may possibly be the work of years. It is commonly

found, however, that the views of one who ultimately attains to clear evidence of his call to the ministry, become clear and settled with a rapidity proportioned to his growth in grace and habitual fidelity to the Redeemer's cause. The distressing and protracted doubts with regard to the subject, which oppress so many minds, may commonly be traced to superficial piety, to worldly feeling, and an unwillingness to engage in a work so abhorrent to sloth, ambition, and selfishness. A few individuals who are doomed to struggle with morbid peculiarities of mind or body, or with the prejudices of a vicious education, may be long in attaining to a satisfactory evidence with regard to the path of duty, but in most, perhaps in all other cases, it is reasonable to expect that the humble, the obedient, and the teachable will soon be relieved from all painful uncertainty.

The feebleness and indistinctness of first impressions should not be taken as an argument against their genuineness. On the contrary, it seems to be most consistent with the whole economy of the Gospel, that the manifestation of the Spirit should, at first, be only sufficient to awaken the attention and to excite the mind to a course of inquiry and self-examination, and that it should shine upon us in a clearer light in answer to our prayers, and in aid of our humble endeavors to ascertain and perform our duty. Every part of the Gospel economy is conformed to the condition of man, in a state of probation, and it may be doubted whether the Holy Spirit *ever* exerts an influence upon the human mind beyond its power of prompt and easy resistance. But, without stopping to inquire whether there are any exceptions to the great law by which the Divine agent is pleased to regulate His own operations, we may rest assured that, in calling to the ministry, as well as in His other offices, "a manifestation of the Spirit is given to profit withal;" that "to him that hath, more shall be given;" and that they who are graciously visited by this Divine light may, at their option, follow or ex-

tinguish it. There is a palpable and perilous mistake on this subject, which prevails very extensively in the Church. Many young men, who have been led to think it their duty to devote themselves to the ministry, give no heed to this impression, under a vain belief that, if the call be genuine, it will become more loud and importunate for being neglected. They imagine, I know not upon what ground, that this work of the Spirit differs essentially from all its other operations, and they seem to demand that its influence shall be irresistible before they will cease to resist it. The practical efforts of this pernicious error are often no less instructive than melancholy. The holy Visitant which was given to enlighten, not to control the mind, is grieved by neglect and disobedience. Incipient convictions of duty grow feeble and confused, and the feelings subside into a fearful indifference, which is too often regarded as sufficient proof that God has not spoken.

If the views which have been here advanced are correct, it is of the utmost importance to every pious young man who has been brought to feel that it may, perhaps, be his duty to preach the Gospel, to give the subject an immediate and prayerful consideration, and to use all proper means for ascertaining his duty. I am inclined to go farther and say, it may be the duty of every pious and intelligent young man, in the spirit of prayer and self-sacrifice, to make the broad inquiry, "Is it or is it not the will of God that I should become a preacher of the Gospel?" At least he should ask, like Paul at his conversion, "Lord, what wilt thou have me to do?" It may or may not be his duty to become a minister, but every Christian is bound to devote himself, and that *actively* and *unreservedly* to the cause of Christ, "for He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them." In most cases the path of duty may readily be ascertained, and probably will not lead to the ministry. Those, however, who

are induced by such an inquiry, or by their previous convictions, to believe that it may be their duty to engage in that work, are under the most sacred obligations to give to the subject an *immediate, thorough, and prayerful examination.* To neglect this is an insult to the Holy Spirit and disloyalty to Christ. It will bring barrenness and probably ruin upon the soul. Ministers are Christ's instruments for building up His kingdom, and, according to the economy which He has been pleased to order, He can not save the world without them. It is, therefore, no slight matter to neglect His call.

In conducting this important inquiry, prayer, humble, persevering, fervent prayer, must be the chief dependence. To ascertain the course of duty is, in other words, to ascertain the will of God, and this must be done by prayer. Self-examination is no less requisite. Indeed, without this, prayer itself will be of little avail. These, with the diligent perusal of the Scriptures, and the counsels of experienced and enlightened Christians, will seldom fail to lead a pious and ingenuous mind to a satisfactory conclusion.

A strong desire to be engaged in the ministry, and a high estimate of its dignity and usefulness, are frequent, perhaps usual accompaniments of a call to the work. "If any man desireth the office of a bishop, he desireth a good work." This desire, this strong affection for the sacred employment, is a pledge of comfort as well as usefulness in it. Men are apt to succeed in any work to which they are led, no less by inclination than by a sense of duty. The most successful preachers have usually been animated by this love for their vocation. The apostle Paul, who was ever actuated by a lofty sense of duty, refers much more frequently, in the prosecution of his arduous course, to the stronger motive of affection, which converted his toils and sacrifices into rich sources of delight. Those, however, who are conscious of being drawn to the Christian ministry by these feelings of strong

desire, should solicitously inquire what are the objects upon which they rest their hopes of high gratification. Are they wealth, or ease, or popularity, or power? Or are they the holiness and salvation of men, and the honor of Christ and the advancement of His cause? Are they willing, for His sake, to endure toil, privation, and reproach, and, if the will of God be so, persecution and death? A desire to be engaged in the ministry, which seeks its gratification in selfish and unholy ends, is plainly any thing but proof of a genuine call to the work.

A backwardness, and even reluctance to enter the ministry, is often felt by those who are called of God; nor is this feeling, arising from a proper view of the difficulties and responsibilities which are to be incurred, and of a conscious deficiency in moral and intellectual qualifications, at all inconsistent with the most ardent desire to be devoted to the sacred calling. Indeed, these sentiments often coexist, in a very high degree, in those who are most clearly designated by the Holy Spirit, and the man who can contemplate this work without a profound conviction of its importance and difficulties, and a lively consciousness of his own insufficiency, needs look no farther for proof that he has not a vocation to this field. In those, however, who are called of God, the deep and sometimes overwhelming solicitude which is awakened by a view of ministerial responsibilities will be relieved by an humble reliance upon that Divine aid which is promised in the holy Scriptures.

An individual who may think himself moved by the Holy Ghost to preach the Gospel, ought not to feel sure with regard to his call without a careful examination of his qualifications for the work. It may occur to some that a call of God should be so clear as to preclude the necessity of such investigation. This might, indeed, for any thing we can see to the contrary, be a more convenient arrangement, but it is sufficient for us to know that such is not God's method. It

might be highly convenient to possess some miraculous token by which we might, at any time, decide infallibly upon our spiritual state. Yet it has pleased God to enjoin frequent and laborious self-examination, and to institute a multitude of tests, by all of which we must try our character and measure our attainments. In the same manner, the Scriptures enumerate the gifts and graces which are indispensable in a preacher, and they leave us to try the pretensions of all who aspire to the sacred office by this infallible standard. The Church must ultimately decide upon the qualifications of those who seek its authority to preach the Gospel; but an individual may often anticipate its judgment by applying its established tests to his own qualifications. The Methodist Episcopal Church inquires, with regard to candidates, "Have they gifts? Have they, in some tolerable degree, a clear, sound understanding, a right judgment in the things of God? Has God given them any degree of utterance? Do they speak justly, readily, clearly?" Some of these questions may be settled without any appeal to the Church; and the want of some of the enumerated qualifications is a sufficient proof of unfitness for the ministry, and consequently of a mistake with regard to a call. A man who thinks it his duty to preach, may, for instance, readily ascertain that he has an insuperable obstacle to distinct, intelligible articulation, or that his intellect is so weak and confused that he can neither explain nor understand the fundamental doctrines of religion; for him, no farther evidence is necessary that he has mistaken his calling. The want of sincere piety and of willingness to lead a life of purity, self-denial, and toil, would be equally decisive against all pretensions to the ministry, and these deficiencies can only be detected by self-examination.

In reference to *some qualifications* which are indispensable to ministerial success, some degree of deficiency, or even the entire want of them, is not an indication that an individual should not devote himself to the sacred calling. Many ob-

stacles are, in their nature, vincible, and may be overcome by time and perseverance. Imperfections in education, in knowledge, and even in religious experience, may exist to an extent which renders exceedingly improper an immediate entrance upon the ministry, without constituting any presumption against the existence of Divine vocation to that work. We are nowhere taught in the Holy Scriptures that the Spirit does not call a man to the ministry until his bodily and mental powers are fully prepared for its toils and weighty responsibilities. Indeed, the Almighty seems to have proceeded on a very different plan in this part of his administration. Under the Jewish economy, the priests were, from their birth, set apart by Divine appointment for the sacred office, and yet they were prohibited from engaging in its active duties until they were thirty years of age. John the Baptist, the greatest of the prophets, was designated as the forerunner of Christ, and a preacher of righteousness, even before his conception. His destination was announced to his pious parents, and his education was certainly conducted in reference to his future employment, and under a lively apprehension of the high vocation that rested upon him. Still he did not begin to preach till he was thirty years of age. The blessed Jesus himself, the faultless pattern of all succeeding preachers, did not commence his public ministry until about the same period of his life, though he was proclaimed as the Messiah at his birth, and at twelve years of age "was about his Father's work." The twelve apostles were called at the commencement of the Savior's ministry, and yet, with the exception of two brief excursions in the Jewish territories, there is no evidence that they engaged in public preaching until after the crucifixion.

It may be thought that I bestow unnecessary labor upon a point which is certainly far from obscure, but I am led to this amplification by a melancholy persuasion that a multitude of hopeful young men, who are "moved by the Holy Ghost" in early youth, are lost to the ministry by erroneous

views. Conscious that they are unprepared, both in body and mind, for the toils of the ministry, and that the Church will not commission novices and boys to be its pastors and law-givers, they undervalue their impressions, and conclude they have no vocation to a work from which they are at present excluded. Under this false view of the subject, their convictions of duty are obscured or obliterated. Those youthful affections which tended so strongly to the sacred office, receive some other direction, and talents which, under the guidance of sounder views, might have blessed the Church and honored the Redeemer, are wasted upon secular employments. Here, I am constrained to believe, is a fruitful source of evils, present and prospective, which has hitherto received but too little attention. The converted young men of the Church, who ought to be its future pastors, neglect the intimations of the Divine will. Under the influence of error, enthusiasm, or a guilty indifference to the claims of duty, they conclude that no call is from God which does not approach them in the guise of a miracle, or haunt them with perpetual importunity, or ply them with irresistible impulses. In the mean time, the still, small voice, which announces the Divine will, is unheeded. The precious season which, in many instances, is manifestly designed by Providence for spiritual and intellectual preparation, passes without improvement, and the chosen youth forgets that his heart was ever drawn to the sacred office. This is the fatal process by which thousands who have had sufficient evidence that it was their duty to become ministers, and who, at this time, ought to be engaged in preaching the Gospel throughout the length and breadth of this land, and in all the nations of the heathen world, have been lost to the best interests of religion, and plunged into the great deep of worldly cares beyond all hope of rescue. It is not wise to indulge in unavailing regrets for the past, but it may not be wholly useless to remind the pious young men of the Church, from whose

ranks her future ministers must proceed, that the path of duty should be sought with prayerful deliberation.

It is in accordance with the ordinary dispensations of the Lord Jesus Christ toward His Church, that many of its young men should, at the present time, have their thoughts directed by the Spirit to the work of the ministry. A large majority of these are probably disqualified by the immaturity of their bodily and mental powers, and by want of knowledge and experience, for engaging, at once, in the active labors of the sacred calling. Of such persons it may be safely affirmed, that this is the most critical period of their whole existence, and upon the right performance of its appropriate duties their own well-being and the salvation of thousands are suspended. All that is interesting in the present and future destiny of the immortal nature of men is involved in the course which they may now adopt. Well, then, does it become them to pause and seriously to inquire for the path of duty. This should be done without a moment's delay. Until they have ascertained, with all practicable certainty, whether it is their duty to preach the Gospel, they are not at liberty to engage in other employments, and to contract obligations from which they may not find it easy hereafter to be released. In settling this most important question that can be submitted to the decision of a frail and erring mortal, they should seek earnestly for Divine guidance, and for this purpose should set apart a special season for fasting and prayer. By deep humiliation and self-abasement, by meditation upon the affecting scenes of the last judgment and a future state, by right apprehensions of the vanity of sublunary things, and of the infinite excellence of the Gospel and its rewards, the inquirer after duty should endeavor to rise above the sordid dominion of mere worldly motives, and to consecrate himself anew to God. In this frame of humble devotion and of unfeigned reliance upon the wisdom and righteousness of the Redeemer, he may resort to self-examination, and the advice

of pious friends, with a reasonable hope of being conducted to safe and satisfactory conclusions. If such an investigation shall result in producing in the mind of any individual a conviction that he ought to become a preacher of the Gospel, he should consider it an intimation of the Divine purpose to separate him from worldly pursuits, and to set him apart for holy employments. He is no longer his own. It was before impiety, it is now sacrilege for him to live to himself. He is dead to the world. He has a high vocation, from which his whole future life must take its coloring and direction. He is consecrated to God. Sacred vows are upon him, and from this hour all his faculties of body and mind are irrevocably pledged to the Savior's cause. Years, perhaps, must elapse before his age, intellectual maturity, and religious experience will allow the Church to commission him to preach; but this, instead of being a ground for distrusting the Divine call, and for sinking into sloth and despondency, or for becoming entangled in secular employments, should be esteemed a high and peculiar blessing. Others, whose conversion and sacred vocation were delayed to a more advanced period of life, have been pressed into the ministry with inadequate preparation, and are doomed to struggle with appalling difficulties, from which they who are called in early youth may be wholly exempted. To them a precious season is allotted for improvement; nor can it be reasonably doubted that this is the special design of God in giving so early an intimation of His will. The course of duty is plain and imperative. This auspicious season should be devoted to the cultivation of the mind. This is now no less a *duty* than preaching the Gospel will be hereafter; and they who permit such opportunities to pass unimproved, give no promise of future usefulness. Indeed, there is very little probability that they will ever reach the sacred office. It is precisely at this point in their progress that young men, in the circumstances referred to, are exposed to the greatest danger, and that multitudes of

them make shipwreck of their purposes. Instead of devoting themselves to pursuits congenial and auxiliary to the ministry, and of considering the cultivation of the mind an imperative duty resulting from their sacred destination, they suffer themselves to drift along with the current of affairs, without purpose or proper employment, the creatures of impulses and of circumstances. What wonder if their energies become relaxed, their religious affections chilled, and their spiritual light darkened? What wonder if they are swept away by the flood of temptation, and swallowed up in the great deep of worldly cares? Let the pious young man who believes that he is called to the ministry reflect that he is, with equal certainty, called to make the best possible preparation for the ministry. If it would be a grievous offense against God to refuse obedience to His vocation, a full measure of the same guilt is incurred by neglecting to make all the improvement for which Providence supplies such ample opportunities. I deem the sentiments which I have here attempted to inculcate of sufficient importance to be repeated in the form of a distinct proposition.

Every individual, in the circumstances described, who thinks it his duty to become a minister, but is not qualified for the work, is under the most sacred obligation to employ his whole time in obtaining such an education as will best fit him for preaching the Gospel. If his own means will not defray the necessary expense, he ought to apply for help to his friends, to the benevolent, to the Church; and if these resources all fail him, he ought to work with his own hands to obtain the means of pursuing his studies.

These remarks are affectionately offered for the consideration of pious young men who are anxiously seeking to know and perform their duty to Christ and His Church. It is a subject of great importance as well as of no little difficulty, and I am not aware that any satisfactory attempt has been made to elucidate it, and remove the objections which are

likely to embarrass inexperienced minds, by a clear exhibition of the teaching of the Holy Scriptures. I can not hope that the sentiments here advanced will receive the unanimous approbation of my brethren, but I may be permitted to hope that they will believe me sincerely desirous of promoting the best interests of the Church, and that no one can be less willing than I am to invite the intrusion of an unholy ministry into the fold of Christ. It is at least desirable that this much-neglected subject should be discussed, and that the principles which ought to guide a pious mind in settling this momentous question of duty should be divested of obscurity, and exhibited in the most intelligible manner. I earnestly hope that some one, who is better prepared than I can pretend to be, by long experience, careful investigation, mature reflection, and abundant leisure, will favor the Church with a full and accurate exhibition of the doctrine of the New Testament in reference to a call to the ministry. No inquiry is more intimately connected with the highest interests of Christianity, and none, perhaps, is more likely to be attended with useful results.

I hope it will not be thought that I have occupied, in these remarks, any ground which is generally considered unscriptural by the Methodist Episcopal Church. This I have studiously endeavored to avoid, not because I feel any unwillingness to avow my opinions upon controverted points, but because I would not needlessly embarrass this subject with difficulties which do not belong to it. There is known to exist among us a diversity of sentiment with regard to the best manner of training candidates for the ministry, and there is also a difference of opinion as to the lawfulness of withholding from the field of active labor young preachers who are presumed to be qualified already for some measure of usefulness, in order that they may be more perfectly trained in literature and theology. It will be observed that my remarks have no reference to these questions. They are confined to

a distinct class of persons—a class, however, so numerous and important, that, if a right direction could be given to their views and pursuits, the Church would realize the most signal benefits. It may be thought by some that only a few persons are in circumstances to be concerned in the suggestions to which a considerable portion of this essay is devoted. I am sure, however, that experienced ministers will generally agree that much the largest part of those who are called to the ministry receive their first impressions of duty at a very early stage of their religious experience. This opinion has been very often expressed to me by many aged preachers, and it is certainly in accordance with my own observation. The interesting question is, What measures can be adopted for the improvement of this class of persons, and how may their much-needed services be secured to the Church? Neither the Bible nor the Discipline makes provision for conferring ministerial authority upon boys, and the ordaining power would hesitate to lay hands upon novices in religious experience. Some regard must be had to the physical nature of man, and all experience remonstrates against the destructive policy which exposes a tender youth, in the softness and feebleness of adolescence, to privations and toils under which, by the inevitable conditions of his being, he must speedily sink. Would any danger be incurred, would any important principle be violated, by inducing young men, who hold this relation to the Gospel ministry, to devote their time to literary pursuits? Ought not the Church to furnish the means of education to those who are in indigent circumstances, and to encourage all, by the whole weight of its advice and authority, to devote this interesting period to such a course of training as it may deem most conducive to their future usefulness? All acknowledge the want of ministers. Many of the Conferences—indeed, the most of them—are not half supplied, and our very limited missionary operations are constantly embarrassed for the want of men. In the mean time,

the most of those who, as we have reason to believe, ought to become ministers, never enter the field during that eventful period which intervenes between their conversion and mature manhood, they stifle their convictions, and are diverted from their course of duty by the various disturbing influences to which they are exposed. It has long been my opinion that these young men ought to be saved to the ministry, and might be saved, if a proper system were adopted.

It will hardly be doubted that, if the Church does its duty, God will supply it with faithful ministers.

III.

COLLEGIATE EDUCATION.

AN INAUGURAL ADDRESS, DELIVERED ON THE 5TH OF MARCH, 1834, ON THE OCCASION OF HIS INDUCTION INTO OFFICE AS PRESIDENT OF RANDOLPH-MACON COLLEGE.

In obedience to a custom, made respectable by many high examples, I avail myself of the present occasion, when I am about to enter upon the responsible duties to which I have been called by the guardians of this institution, to express my sentiments upon some of the topics embraced in the great subject of collegiate education. Of education itself, in its general and broad signification, comprehending all the physical, intellectual, and moral training by which a human being is prepared, during the years of childhood and youth, for the duties and events of subsequent life, I do not propose to speak. Its momentous importance, and its manifold relations to the improvement and happiness of our race, could not fail to engage the attention of the wisest men of every civilized age and nation, and the profound research and patient experiments of former metaphysicians and teachers have left nothing valuable to be gained in the field of original inquiry; not even the humble distinction of obtaining for familiar truths a fresh and cordial welcome, by the graceful blandishments of more polished language or more attractive illustration. But if we are denied all participation in the renown of discovery, the highest intellectual powers may find ample and worthy employment in explaining the principles which our predecessors have so firmly established; in reducing to practice the lessons they have inculcated; in modifying to the

ever-varying aspects and exigencies of human society the systems which they have so skillfully elaborated; in supplying such deficiencies as the lapse of centuries has detected or produced, and in making such improvements as the accumulated experience of past generations, or the increasing wants of the present may demand.

We do no injustice to those who have filled the busy scenes of life before us when we affirm that the present time is signalized, above any other period in the history of the world, by vigorous and comprehensive efforts to elevate the intellectual condition of our species. A lively interest is felt upon this subject throughout nearly all the Christian nations of Europe and America; and while the means of elementary and liberal instruction are enjoyed to an extent unknown to Greece and Rome, in the proudest days of their literary greatness, we have good reason to indulge in the most cheering anticipations of future improvement. All the political changes which have occurred in the Old and the New World, though followed by occasional disasters, have resulted in raising large masses of the people to consideration and power; and the most despotic rulers can not and dare not withhold from their subjects the blessings of education, when once they are endowed with the immunities of freemen.

The general diffusion of knowledge, whether produced by the progress of liberty or by other causes, leads, by sure and obvious tendencies, to the establishment and support of the higher seminaries of learning. It multiplies the aspirants for literary distinction, and the rewards and employments of literary men. It discovers latent genius and slumbering ambition, and directs them to colleges and universities as the proper field for their cultivation and display. Common education produces intellectual tastes and wants in a community, and these must be supplied by the labors of educated men. The works of able writers are appreciated, and their efforts rewarded. The periodical press is rescued from the control

of the incompetent, and accomplished scholars are required to preside over the current literature of the day. Well-instructed teachers are encouraged, and a demand is created for cultivated professional talent.

The great improvements which have been made in the mechanical arts, and in some of the physical sciences, are exerting an influence upon the cause of liberal education not less salutary and encouraging than that which emanates from the progress of popular instruction. The subjection of some of the most efficient agents of nature to human control, and to the purposes of civilized life, has increased the powers and multiplied the resources of man to an incalculable extent. The slow and vexatious processes of manufacturing industry, which were carried on by the incessant toil of thousands of intelligent beings, are superseded by the invention of machinery. New facilities of transport and intercourse have doubled the rewards of labor, and carried competence and affluence to the most interior and remote portions of the commercial world. These great improvements, while they have augmented the physical comforts of a large portion of the human family, beyond the most sanguine hopes of the most visionary philanthropist, are extending a benignant patronage to literature and science. Multitudes, relieved from the necessity of toiling for subsistence, devote their energies to ennobling intellectual pursuits. The spirit of liberality keeps pace with the diffusion of wealth, and new institutions of learning, reared and endowed by private munificence, animate the hopes and foster the genius of an aspiring generation. Mechanical skill and commercial enterprise are thus made subsidiary to intellectual improvement. The spinning-jenny and the steam-engine constitute the richest endowments of our schools and colleges, and Arkwright and Watt are the true Mæcenases of the age.

The friends of education, it will be perceived, do not derive their confidence of success from any transient excite-

ment, but from the deep and living sources of individual and national prosperity; and it behooves the men who form the character and control the destinies of those literary institutions, which are every where rising up to meet the increasing demand for liberal instruction, to be mindful of the sacred trust which they exercise for their contemporaries and for posterity. The duties which they are called to perform are rendered peculiarly difficult by the circumstances of the times. A spirit of daring innovation is abroad. Questions which have long been regarded as settled, are started afresh and systems, which have stood the test of centuries, are condemned as false in their principles or inefficient in their operation. Now, while we admit that the cause of education may be as deeply injured by a stubborn adherence to ancient usages, in contempt of all improvement, as by a restless and an ambitious propensity to change, it may be safely affirmed that to a new institution the latter is the more dangerous error. In entering upon the honorable career of competition and usefulness with older establishments, it is beset with a strong temptation to throw out the lure of some specious pretension, or to announce its claim to some valuable discovery in the science of teaching, as needful auxiliaries in the unequal contest for reputation and patronage. After all due praise has been bestowed upon the adventurous and original genius of the age, it must still be confessed that the most valuable lessons are those of experience; and that literary institution lays the broadest foundation for extensive usefulness and permanent respectability which shows a proper deference for the wisdom of the past, while it cautiously but promptly conforms its subjects and modes of instruction to the present condition of society. The boldest innovators, who deem every thing vicious that is old, and all that is new an improvement, will at least allow us the exercise of a sound discretion in choosing between the rival novelties that press upon our acceptance, and those who are most intent upon revolution would

probably hesitate to remodel our colleges upon the phrenological hypothesis of Gall and Spurzheim.

A question of great importance is involved in prescribing the studies which should constitute a course of liberal instruction. It may be regarded as a fundamental principle that little reference can be had, in making the selection, to the particular employments to which the pupil may be destined on the termination of his academic career. The choice of a profession is usually and wisely postponed till the progress of education and the formation of character have developed the intellectual aptitudes and moral qualities by which the preference should ever be controlled. If we were even endowed with a foresight that would enable us to anticipate the conclusions of experience and direct the studies of youth with immediate and primary reference to the pursuits of manhood, all the principles of a sound, mental philosophy would forbid the adoption of a system so erroneous in theory and so essentially vicious in its operation. The mind, like the body, has its infancy and its childhood, when its habits are unformed, and its energies feebly and imperfectly developed; and a plan of early education, which aims at special and isolated objects, is likely to mar the symmetry and disturb the harmonious proportions of its faculties, by giving to some an undue cultivation, to the neglect or injury of the rest. The pernicious tendency of professional studies, early commenced and exclusively pursued, has long been acknowledged, and if the evil will not admit of an adequate remedy, it at least should not be aggravated by subjecting the flexible minds of youth to a depraving influence, which proves too strong for the more hardy and unyielding powers of manhood.

What, then, is the principle that should guide us in choosing the studies of a collegiate course? Their tendency to enlarge, invigorate, and discipline the mind. Their utility in relation to the business of life is an important, but secondary and inferior consideration.

The Mathematics combine, in a high degree, the various attributes which are desirable in academic studies, and they are eminently entitled to the place assigned them by common consent in every judicious system of liberal education. They strengthen the memory and improve the reasoning faculties. They habituate the mind to protracted and difficult efforts of attention, and to the clear and lively perception of truth, and, at the same time, furnish it with principles and facts of inestimable value in many of the departments of useful industry and philosophical research. They enrich the student with the highest rewards of application: education and science; mental improvement and useful knowledge.

The Grecian and Roman languages have for centuries shared with the Mathematics an undisputed pre-eminence in the circle of liberal studies, and I can but consider as an evil omen the growing skepticism of the times in reference to their utility and importance. The antiquity of their claims upon our regard makes them but the more obnoxious to the prejudices of our practical and reforming age; yet some deference is justly due to the unanimous sentiments of former generations, and some hesitation may be reasonably indulged at rejecting the lights which have cheered the human intellect in the darkest periods of its history, and guided it in the career of its most splendid achievements. It should never be forgotten that the language of Greece has been, from the days of Homer, a principal instrument in diffusing knowledge and civilization over large portions of the globe. The ravages of Alexander's wars were speedily repaired by the benignant influence of Grecian literature and arts, which, in a single century, raised Egypt and Asia to the zenith of their intellectual glory. The wisest of the Romans acknowledge that their country and language were essentially barbarous till the influx of Grecian books and scholars, which followed the conquest of Macedonia, roused the slumbering genius and subdued the ferocity of a warlike but illiterate people. Dur-

ing the Dark Ages, the remains of classical literature embalmed and preserved whatever of knowledge and refinement had survived the ruins of the Roman empire, and became, at a more fortunate era, the true restorers of learning.

Throughout the whole progress of modern literature, from its dawn to its present state of maturity and comparative perfection, classical learning has been its safest guide and its most liberal benefactor. With an unalterable constancy, it has held forth its masterly performances and authoritative examples to human observation—to correct the eccentricities of genius, to restrain the aberrations of taste, and to rebuke the waywardness of imagination and the extravagances of fashion. Its graceful specimens of eloquence and poetry—of style and sentiment, embody and exemplify the immutable laws of composition and of the mind. They constitute an unexceptionable standard of good writing, above envy or controversy, which acts at once as the inspirer and the counselor of genius—the model and the test of excellence.

If these considerations are entitled to respect, we ought to pause before we consent to proscribe the classics even in favor of other studies, which might be better adapted to some of the purposes of education. But those who would discard the ancient languages propose no valuable substitute, and it may be safely concluded that none is likely to be found which an intelligent and experienced man would be willing to accept. But classical learning must not be left to the support of this negative argument. Its strongest claim to occupy a conspicuous place in the circle of liberal studies is founded upon its admirable adaptation to the powers and wants of the youthful mind. The learned languages give useful employment to the intellectual faculties at a period when they are incompetent to more abstract and severe occupations. They call up the attention to such short and easy, but repeated efforts, as are best calculated to correct its wanderings and increase its energies. The mind is accustomed to analysis and

comparison, and its powers of discrimination are improved by frequent exercises in declension, inflexion, and derivation, and by the constant necessity that is imposed upon it of deciding between the claims of rival definitions. The memory is engaged in the performance of such tasks as are precisely fitted for its development, and the judgment and other reasoning faculties find ample and invigorating employment in the application of grammatical rules and the investigation of philological principles.

While the classical student secures, in an eminent degree, the most valuable ends of education in the discipline of his intellectual faculties, his labors are amply rewarded by the acquisition of valuable knowledge. It is not true, as is often asserted, that the classics impart nothing to the mind but a dry vocabulary of obsolete words and idioms, utterly useless for all the purposes of speech and reason. Language, as well as mind and matter, has its philosophy, not formed to suit particular cases, but applicable, with few modifications, to the dialects of all ages and nations. The regularity, the copiousness, the elegant refinement, and the profound logic of the Greek and Roman tongues, give facilities for the investigation of these universal laws unknown to the defective and anomalous languages of modern times; and the youth who has once thoroughly mastered the difficulties and the mysteries of classical literature, has imbibed those unchangeable principles of speech and of thought which are alone able to guide him on the great occasions in active life, when eloquence and reason exert a controlling influence.

The value of classical learning, as the means of obtaining a critical knowledge of the English language, and of forming a correct and graceful style of composition, is often acknowledged by those who deny it all other praise. As far as our own language is derived from those of Greece and Rome, the connection is sufficiently intelligible, but the study of the ancient tongues facilitates the attainment of excellence in

speaking and writing by an influence which is less obvious. The exercise of translation from the classical writers is the happiest and most effectual method ever devised of acquiring a critical, extensive, and thorough acquaintance with our mother tongue. The student is led to a careful examination of all the peculiarities, and a thorough trial of all the capabilities of the language which is to become the new vehicle of thought. He must observe the minutest differences in the import of words, and his ingenuity is often tasked to the utmost in selecting and combining such terms and expressions, from the crude and unyielding elements of his native tongue, as may display the sentiments of the original, with the precise form and coloring which they possess in a more copious, flexible, and significant language. Such exercises, often repeated and properly directed by a skillful teacher, seldom fail of giving to the classical student, together with the more important advantages of intellectual discipline and polish, a more valuable acquaintance with his native tongue than could have been obtained in the same period of exclusive devotion to its study.

To the assertion so often repeated that the study of ancient literature exerts an irreligious and demoralizing influence upon the minds of youth, an objection frequently entitled to respect from the motives and character of those who urge it, it may be sufficient to offer this passing reply: that the absurd mythology of the Greek and Roman writers, so far from enlisting the affections and winning the belief of young persons, is usually found to excite their contempt to an extent prejudicial to their progress in learning; that classical scholars have not been remarkable, above others, for infidel sentiments or immoral lives, and that they who propose to substitute for the ancient languages a more extensive course of mathematical and natural sciences, should inquire if these have not, with more frequency and equal justice, been charged with a similar tendency.

The progress of knowledge or the love of novelty may produce considerable changes, but it may be confidently anticipated that the study of classical literature, and of the different branches of pure and mixed Mathematics, will continue to be regarded of essential and transcendent importance in every enlightened system of liberal education. Next to these I am inclined to give a place to intellectual philosophy, though its claims are not so fully established. The fluctuating hypotheses of the metaphysicians, and their ambitious and perverse ingenuity, have thrown unmerited suspicion upon the science. Its great outlines, however, are distinctly marked. Its essential facts and fundamental principles are secured upon the legitimate basis of careful observation, and patient, comprehensive induction. This study is usually postponed to an advanced period in the collegiate term, when the student is presumed to possess the indispensable qualifications of a critical knowledge of language, some maturity of judgment, and considerable mental discipline. When aided by all these advantages, the task imposed is fully equal to his powers. It calls him to the most abstract and profound investigations. It familiarizes him with the laws and the phenomena of mind, and with such efforts of subtle analysis and difficult combination as are best fitted to enlarge and fill the grasp of the highest intellectual capacities.

The important but secondary consideration of practical utility must be allowed to operate more freely in selecting subordinate studies. Composition and eloquence are entitled to a large share of attention from their connection with literary reputation and professional success ; Moral Philosophy, from its relation to human conduct and happiness ; Chemistry and Natural Philosophy, from their important applications to the business of life. Some branches of experimental and physical science, which are of too much importance to be wholly neglected, can be prosecuted only by the aid of such instruments and collections as are not usually to be found ex-

cept at the public institutions of learning. This may often be a sufficient reason for devoting some portion of time to objects which have no peculiar adaptation to the principal ends of intellectual education. Circumstances of a more transient and local character may give to a study peculiar and indisputable claims. The French language is so interwoven with fashionable literature, and has obtained such celebrity as the medium of social and national intercourse, that an institution of learning would be deemed incomplete which made no provision for giving instruction in this department. A college designed for the accommodation of a country abounding in minerals, might be accused of supplying the public wants inadequately if it overlooked Geology and Mineralogy in its prescribed instructions.

It must never be forgotten, however, that the objects of human knowledge are infinitely diversified, while the powers of the human mind are limited, and only a brief portion of life can be devoted to education. I am not aware that any serious attempt has been made to prolong the usual collegiate term. Several colleges have unwisely abridged it, and the condition of our country, the genius of its political institutions, and especially our laws of inheritance, all tend to the encouragement of that system of education which will most speedily send forth the unportioned youth upon the bustling theatre where his fortunes are to be achieved. But, while no addition has been made, or is likely to be made, to the season allotted to mental cultivation, and while the prerequisites to admission into college remain essentially the same, our institutions are annually swelling the catalogue of their studies, and sending them forth with rival zeal, in the guise of new claims upon public confidence and patronage. It is time to inquire whether this eager race is a race of improvement; whether, with the new tasks which have been imposed upon the youthful mind, new methods have been discovered to stimulate its industry, to multiply its resources, or to elude

the toils that frequent the paths of learning. These remarks have no reference to universities which profess to give instruction in all the branches of knowledge, and open their doors to professional students as well as to those in literature and science. But the excessive multiplication of studies which are prescribed as conditions of graduation, can, in no conceivable way, promote the interests of education. When the time and capacity of the student are already sufficiently tasked, it is manifest that without some miraculous endowment, he can only learn a new science by neglecting an old one. The industry which was profitably directed to a few, may be divided among a multitude of objects, but it will incur the inevitable penalty of fitful and dissipated intellectual exertion—superficial attainments and vicious intellectual habits.

In what may be denominated *the art of education*, general principles are of less consequence than the personal qualities of the instructor. Learning, diligence, aptness to teach, enthusiasm in the pursuit of science, with the happy talent of imparting it to others, when guided and sustained by a conscientious regard for the moral bearing and responsibilities of his office, constitute a rare assemblage of advantages which leaves nothing to be desired in the character and qualifications of a teacher. The subject of lectures, however, though of a secondary interest, is worthy of some attention. The only question with which we have at present any concern, is the adaptation of this method of instruction to the condition of our colleges, where boys are admitted at fourteen or fifteen years of age, and are usually graduated before their majority. No argument is necessary to show that modes of communicating knowledge, which have been found useful in schools of medicine or theology, where the student has arrived at the age of manhood, and is presumed to have passed through a preparatory course of education, may yet be wholly inapplicable to the very different circumstances of those who fre-

quent our literary institutions. Here, at least, lecturing can never be a substitute for frequent recitations from well-digested text-books. These introduce the teacher to an intimate acquaintance with the intellectual peculiarities of his pupils, and enable him to accommodate his instructions to the wants of every mind. Opportunity is given for inculcation, and for ascertaining and removing difficulties. Obscure subjects may be made clear by new and more appropriate illustration, and what is defective or unsatisfactory may be supplied by additional arguments. The energies of the student are roused and his industry stimulated. He can recur again and again to his text-book, to perfect the views which, through oversight or haste, were erroneous or superficial. None of these advantages belong to the opposite system. No reference can be had by the lecturer to diversity of capacity and knowledge. No opportunity is given for inquiries or explanations. If a sentiment is lost through defective utterance, or wandering attention, or dull perception, it is lost irrecoverably.

A method of teaching which is liable to these objections must be essentially unfit for the ordinary purposes of collegiate instruction. Occasionally, however, and to a limited extent, it may be resorted to with advantage. Human knowledge is never stationary, and in the progress of discovery and opinion, the text-books of every science become defective or obsolete. These deficiencies must be supplied by the living teacher, whose instructions should always keep pace with improvement. In those branches of learning which are illustrated by experiments, the explanations of the professor may sometimes conveniently assume the form of written lectures. Whatever may be the subject of investigation, whether philosophy, classical literature, or morals, the most able teacher will often have occasion for all his erudition and eloquence in supplying the omissions and imperfections of text-books—in solving difficulties—in critical exegesis, and in the various

efforts which genius or experience may suggest for rendering a recitation profitable or interesting.

Instruction by lectures has long been preferred in the Universities of Scotland. In those of England, the opposite method has generally prevailed. If, in the absence of many of the facts which could guide us to a satisfactory settlement of the question, we might venture to form an opinion of the comparative operation of these two modes of teaching, from the history of the universities and of the literature of these two countries for the last century, we should be led to the unexpected but not improbable conclusion, that the lecture system is more favorable to the improvement of the professor and the reputation of the University, while the opposite method has been more productive of thorough and accomplished scholars.

In proportion as virtue is more valuable than knowledge, pure and enlightened morality will be regarded by every considerate father the highest recommendation of a literary institution. The youth is withdrawn from the salutary restraints of parental influence and authority, and committed to other guardians, at a time of life most decisive of his prospects and destinies. The period devoted to education usually impresses its own character upon all his future history. Vigilant supervision, employment, and seclusion from all facilities and temptations to vice, are the ordinary and essential securities which every institution of learning is bound to provide for the sacred interests which are committed to its charge. But safeguards and negative provisions are not sufficient. The tendencies of our nature are retrograde, and they call for the interposition of positive remedial influences. The most perfect human society speedily degenerates if the active agencies which were employed in its elevation are once withdrawn or suspended. What, then, can be expected of inexperienced youth, sent forth from the pure atmosphere of domestic piety, and left to the single support of its own untest-

ed and unsettled principles, in the midst of circumstances which often prove fatal to the most practiced virtue? I frankly confess that I see no safety but in the preaching of the cross, and in a clear and unfaltering exhibition of the doctrines and sanctions of Christianity. The beauty and excellence of virtue are excusable topics, though they must ever be inefficient motives with those who reject the authority of revelation; but in a Christian land, morality divorced from religion is the emptiest of all the empty names by which a deceitful philosophy has blinded and corrupted the world. I venture to affirm, that this generation has not given birth to another absurdity so monstrous as that which would exclude from our seminaries of learning the open and vigorous inculcation of the religious faith which is acknowledged by our whole population, and which pervades every one of our free institutions. Our governors and legislators, and all the depositaries of honor and trust, are prohibited from exercising their humblest functions till they have pledged their fidelity to the country upon the Holy Gospels. The most inconsiderable pecuniary interest is regarded too sacred to be intrusted to the most upright judge or juror, or to the most unsuspected witness, till his integrity has been fortified by an appeal to the high sanctions of Christianity. Even the exercise of the elective franchise is usually suspended upon the same condition. The interesting moralities of the domestic relations—the laws of marriage and divorce—the mutual obligations of parents and children, are all borrowed from the Christian Scriptures. The fears of the vicious and the hopes of the upright—the profane ribaldry of the profligate, no less than the humble thanksgiving of the morning and evening sacrifice, do homage to the Gospel as the religion of the American people. Our eloquence and our poetry—our periodical and popular literature, in all their varieties—the novel, the tale, the ballad, the play, all make their appeal to the deep sentiments of religion that pervade the popular bosom. Chris-

tianity is our birthright. It is the richest inheritance bequeathed us by our noble fathers. It is mingled in our hearts with all the fountains of sentiment and of faith. And are the guardians of public education alone "halting between two opinions?" Do they think that in fact, and for practical purposes, the truth of Christianity is still a debatable question? Is it still a question whether the generations yet to rise up and occupy the wide domains of this great empire—to be the representatives of our name, our freedom, and our glory, before the nations of the earth, shall be a Christian or an infidel people? Can wise and practical men, who are engaged in rearing up a temple of learning to form the character and destinies of their posterity, for a moment hesitate to make "Jesus Christ the chief corner stone?"

An experiment is about to be made upon a scale of extent and magnificence that must give to its lessons the most imposing and decisive character. An American citizen has bequeathed his name and the splendid fruits of his industry to a college for instructing the youth of a Christian metropolis, from which Christianity, in all its ordinances and visible exhibitions, is excluded by a fundamental law. We need not anticipate the awards of the future, nor permit gloomy apprehensions to mingle with our admiration of the most signal act of individual liberality recorded in history. Whatever of evil or of good may accrue to the cause of learning from this great enterprise, we may at least hope that it will settle finally, for this whole country and for posterity, what seems still to be regarded a doubtful question; whether Christianity is a spontaneous production of the human passions; and whether pure morality can flourish in an infidel soil. Of those who are able to look upon this novel attempt as the dawning triumph of just and liberal principles, it may reasonably be demanded that they wait for the result with patience. They must not indulge in a frivolous ambition to multiply these experiments. The souls of men are in the crucible, and humanity will grudge a wasteful consumption.

In institutions of learning which are endowed by the state, an alternative is presented of considerable and acknowledged difficulty, in giving them such an organization as shall secure an efficient moral influence. The entire control must be given to a single religious sect, to the prejudice of all others, or by combining in the board of instruction the members of different churches, some hazard is incurred from rival interests and discordant counsels. In times when the principles of religious liberty were less understood, or less respected than at present, it was customary to commit the entire interest of education to the religious denomination most in favor with the public authorities; and the charters of several of our colleges contain provisions requiring the president or other officers to be of a particular faith. This is a manifest violation of the principles of a free government; but the injustice is less in proportion as the religious opinions of a people approach uniformity, and as the preference is given to the most numerous sect. Exemption from the danger of possible collisions is not, however, a boon of sufficient value to be purchased by the smallest sacrifice of political rights or religious liberty; and a legislator or a trustee, who aids any religious denomination in gaining an ascendency in the public institutions of learning beyond the just proportions of its numbers and of its contributions to the public treasury, is unfaithful to the dearest interests of the people and to the Constitution.

This monopoly of education, whether obtained by legal enactments, by management, or accident, is a thousand times more odious than a system of tithes. It operates as a direct bounty for the encouragement of the favored church, and tends to a ruinous corruption of Christianity. By a silent but unerring influence, it consigns the excluded sects to ignorance and obscurity, and, under the specious forms of liberty and equality, raises up at their expense, and upon their ruins, an intellectual and spiritual aristocracy. Dear as the

interests of education are, the interests of freedom are dearer; and those who are the appointed guardians of our state institutions are bound by the most sacred obligations to maintain the privileges of all the churches and all the people. The dangers of dissension in a mixed faculty are doubtless exaggerated. Men who differ in their religious opinions act together in other departments of life without inconvenience. An equitable adjustment of office and influence in colleges would call into operation new principles, and create new inducements to forbearance and fidelity. A sense of honor, moral obligation, and a feeling of security, would constitute motives to harmony and usefulness far more powerful than exclusive privileges and unjust proscriptions. Immunities, however unequal or unmerited, which are secured by legal enactments, should not be disturbed; but it seems reasonable and just that the state should extend its munificence to those portions of its citizens who have suffered by partial legislation, and aid them in their efforts to assert their inalienable rights, and to secure for their children the inestimable blessings of a liberal and virtuous education.

These general principles, which I have deemed worthy of discussion in reference to those literary institutions which are supported by public funds, have a modified application to such as have been endowed by individual bounty. No complaint is likely to arise against the religious influence and aspects of a college which is organized and controlled by the immediate agency of its founders and its patrons. No contest for denominational ascendency can happen in the management of an interest which has, from the first, been avowedly identified with the exertions and liberality of a single church. It would, however, betray great ignorance of the ordinary principles of human action, to infer from this indisputable claim of supremacy, and this distinct and frank avowal of religious character, that such an institution is peculiarly liable to the operation of narrow and sectarian views. On

the contrary, those who exercise none but unquestionable rights, and provoke neither jealousy nor opposition by arrogant assumptions, are left in quiet possession of the field, and soon lose the habit and the desire of controversy. It is in the collision of rival claims and interests that the shades of difference, which constitute lines of demarcation between the churches of the land, cover the whole field of vision, and shut out from the view the important duties and principles of our common Christianity. When no disturbing cause exists to divert the sentiments and the ministrations of religion from their natural channel, the minute and vexatious disputations of polemic theology are seldom heard. The great doctrines of the cross become the burden of every appeal, and the pure moralities of the Gospel are inculcated by opposing sects with a zeal and unanimity that might shame and reclaim the bigot. Neither a controversial nor a proselyting spirit is indigenous to the peaceful abodes of ardent and enlightened piety. Little is gained, while much is often lost, by the disruption of those sacred ties which bind the son to the church of his pious father. The stable foundations of religious education and hereditary faith are loosened. The warm sympathies of domestic piety are repressed, and he is grafted into a strange vine, destined too often to wither and die.

The obvious and intelligible motives of interest combine with the sentiments of piety in giving to the parent the most ample securities against an improper interference with the religious faith of his son. Institutions whose only resources are public confidence and patronage, are not likely rashly to alienate a friend or provoke an enemy.

The internal discipline of a college is a subject of great practical importance, as well as of great delicacy and difficulty. The regulations of society which fix the period of minority are formed upon the constitution of nature and the dictates of experience. The controlling authority of the pa-

rent is maintained till the formation of proper habits, and some maturity of judgment are presumed to have fitted the child for subjection to the positive institutions of society and the general restraints of moral obligation. In our places of learning this period is usually anticipated, and this salutary arrangement disturbed. The youth passes from a government of authority and influence to a government of laws before he is prepared to appreciate the value and the reason of the restrictions that are imposed upon him, or to respect their sanctions. Dislike and contempt for regulations deemed frivolous or arbitrary; reckless indifference to consequences, and practiced ingenuity in evading the penalty, while it violates the spirit of the law, are the too common results of this premature and unnatural substitution of positive enactments for that discretionary power with which God has invested the parent. The evil is one of portentous magnitude, but it is not easy, perhaps not possible, to prescribe a remedy. Much will unquestionably depend upon a proper selection of teachers. It may be regarded as a settled maxim, not liable to more exceptions than other general rules, that the necessity of resorting to punishments will be rare, in proportion as the faculty possess that respectability and weight of character which result from high talents, from virtue, and fidelity in the discharge of duty. In a government of influence and affection, no less than in a government of force, laws are silent and inoperative. Unyielding firmness, and, as far as possible, uniformity in the administration of discipline, are more effectual than severe penalties. Decision and courage are always respectable, and established usage is often more venerated than justice and reason.

These, it will be readily admitted, are but palliatives of an evil which is inherent in the prevailing systems of college discipline. It is worthy of an inquiry, perhaps of an experiment, whether a more radical improvement may not be attained by a nearer approximation to that parental discipline

which Nature has prescribed for the government of youth. The college code might be limited to those prudential regulations which are necessary to facilitate the ordinary operations of study and instruction, and to a few flagrant crimes, which are so unequivocal in their tendencies or positive guilt as to disqualify the offender for the society and privileges of the institution. Over minor offenses, and over the general police of the college, there might be given to the faculty, under proper restrictions, a broad and general discretion, to supersede the multitude of vexatious enactments which uniformly operate as provocatives to transgression. Such a system would speedily degenerate into turbulence or tyranny under a weak or unprincipled administration. The utmost circumspection would be requisite in appointing the officers of instruction, and upon them would be imposed additional and painful responsibilities. But no labors or difficulties should be refused which promise a remedy, or even an alleviation, of a great and increasing evil.

The frequent arraignment of students upon charges of petty delinquency is a fruitful source of corruption, which would be, at least, partially removed by absolving them from allegiance to the chapter of crimes and punishments, and holding them accountable for their conduct upon the common obligations of morality and duty. Such occasions often present temptations to prevarication and falsehood too strong to be resisted by ordinary minds, and a trial before the faculty has often produced a ruinous prostration of self-respect and all honorable feeling. The same objection, in a higher degree, exists against that most unreasonable custom, which denies to a student, who has been dismissed for misconduct, admission into any other institution. This needless severity adds nothing to the efficacy of punishment, while it destroys the strongest motives to reformation. It may be advisable to dismiss a student for an offense or a course of conduct which indicates no very deep or incurable depravity. Under more favorable

circumstances, and with more fortunate associations, he may become virtuous and respectable. It might be dangerous for a college to open its doors to those who, by common consent, are excluded from the privileges of education; but the highest considerations of humanity and justice require that none should be consigned to disgrace and perpetual disability who are not already lost to virtue and to hope. A private intimation to the parent to withdraw an idle or a profligate son would secure the ends of discipline without the infliction of injustice or ignominy.

Of the whole number of those who enter college, it is believed that less than half remain to complete their education. The majority are arrested in their career of improvement by idle or vicious habits, by extravagance and discontent, and sometimes by unwise laws and maladministration. This result of the prevailing systems of public instruction is truly appalling. That a subject so full of thrilling interest has received so little attention, in this age of inquiry and bold innovation, is perhaps to be ascribed to its intrinsic difficulties. No place, however, can be given to despondency in a great practical movement for the virtue and happiness of mankind; and difficulties only present stronger motives for persevering exertion to those who are intrusted with the education of youth.

Co-operation with the administration of college discipline on the part of parents would remove some of the sources of vice and profligacy. No sumptuary regulations can be enforced to any good effect without their aid, and all experience shows that simplicity in dress and strict economy in expenditures of money are intimately connected with industry, sobriety, and the other virtues of a student. The youth who is improvidently supplied with the means of acquiring an easy superiority over his associates, by ostentatious liberality and exterior decorations, is not likely to pursue with much eagerness the more slow and laborious distinction conferred

by eminent literary acquirements. In some of our institutions of learning, this subject has been regarded of such vital importance, that the dress of the student is prescribed and his expenses regulated by law. I am not well informed what success has followed the adoption of these measures; but there are so many ways by which such restrictions may be eluded by youthful ingenuity, when aided by the indulgence of the parent, that their efficacy seems to be wholly dependent upon his concurrence. If experience is found to confirm this probable conclusion, it will be better to leave the whole matter to the parent's discretion, and thus avoid another occasion of exercising the youthful mind in artifice and evasion.

The connection of manual labor with study, which promises more auspicious results than any improvement in education since the days of Raikes, will afford a safeguard against some of the depraving influences that operate in our institutions of learning. The substitution of manly and useful employments for the frivolous and often corrupting amusements which usually occupy the hours of relaxation from study, will tend to correct the exuberance of boyish feeling, and to impart a soberness of mind and habits every way friendly to good morals and intellectual improvement. Habitual and vigorous participation in the common pursuits of mankind will prevent the false views and sickly sensibilities which are nourished by studious or indolent seclusion, and keep alive a proper sympathy for the homely and practical realities of life, which are never contemned without great danger to virtue and happiness.

Time and experience may modify my views upon this interesting subject, but I confess that I look to the general introduction of manual labor for a great and salutary reformation in the morals and government of our schools of learning. The obvious and acknowledged advantages of this system have already secured its adoption by many respectable col-

leges and academies. It promotes health and a sound constitution by regular and vigorous exercise. It imparts habits of industry and a knowledge of the useful arts, and diminishes the expenses of education. These objects are of high and general importance, but they possess a peculiar interest when considered in reference to the domestic institutions of the Southern States. No part of the world is more favorable to the full development of the physical constitution. Indolence and effeminacy can not be the vices of our pure and invigorating climate; nor are our people insensible to the value of industry and its attendant blessings. The greatest difficulty is, however, experienced in training up our youth to habits so essential to their virtue and happiness. If they mingle with the blacks in the labors of the field, it is at the risk of injury to both manners and morals, and under circumstances usually corrupting to both parties. Many judicious and conscientious parents prefer the alternative of idleness and exposure to such temptations and amusements as chance may offer or inclination solicit. Under the influence of such examples, labor becomes disreputable in the estimation of the young, and parents are often deterred from sending their sons to public institutions of learning from a well-grounded fear that they may acquire habits and feelings which will disqualify them for engaging with satisfaction in those agricultural or mechanical pursuits to which they are destined. To both of these great evils the manual labor system proposes an efficient remedy. The sons of the rich are accustomed to healthful and virtuous industry, without hazard to their morals. The sons of the poor are trained up in valuable knowledge, without learning to contemn the labors of the field or the work-shop.

There is another aspect of this subject which gives it peculiar claims upon our attention. Liberal education is comparatively dear in the Southern States, and its benefits are almost wholly confined to the sons of our more opulent citi-

zens. In other parts of the country, where labor is honorable and profitable, and education cheap, many poor young men defray the whole expense of a collegiate course by their own industry. Such examples, if they ever occur, are very rare in the slave-holding states. The popular mind is not excited to action by the strong stimulus of thorough elementary instruction, and if the impulses of an ennobling ambition are felt by the aspiring but unportioned youth, they are often repressed by the appalling difficulties that throng his way to knowledge and distinction. An improvement in our literary institutions, such as the manual labor system proposes, by which the enterprising and the resolute may be enabled to educate themselves, offers the readiest and the best, and probably the only means of intellectual culture and moral elevation to the most important, because the most numerous class of society — a class to which the community must chiefly look for competent teachers, and the Church for able ministers.

I offer no apology for giving to the discussion of this subject a brief portion of the time allotted to the present occasion. It is intimately connected with the vital interests of education, and with the brightest hopes of the world, and it can never be too earnestly pressed upon the consideration of those who are providing the means of instruction for the rising generation. Religion and patriotism must concur in giving the preference to that system of education which extends its full blessings to the largest portion of the people, and calls forth from the sober ranks of laborious industry the greatest number of hardy auxiliaries for the various enterprises of philanthropy and piety. A literary institution, to meet the wants and the claims of the age, should reduce the charges of education to the lowest possible amount. It should enjoin habits of strict economy by all the weight of influence, and, if practicable, of authority. It should establish a department for manual labor, where indigent young

men may defray at least a part of their expenses by their own exertions.*

I am happy to know that the general principles upon which these suggestions are founded has been fully recognized by the Trustees of Randolph-Macon College. They have wisely prescribed a thorough and extensive course of study for those who aspire to the honors of graduation. At the same time, they freely admit to the several departments of instruction such persons as are led by pecuniary circumstances, by age or inclination, to prefer more partial or more specific objects of inquiry. They offer every facility for acquiring a liberal education on terms accommodated to the means of a large portion of the community, whose sons have hitherto been excluded from the benefits of collegiate instruction. It was indeed to be expected that an institution which had its origin in the public spirit and pious liberality of the people would be peculiarly adapted to their circumstances and wants. If, in its future progress, experience shall suggest the necessity of more ample provisions, it can not be doubted that the Board will faithfully redeem the pledge which they have already given, and employ all their resources to extend to the poor, as well as the rich, the full advantages of this noble enterprise.

It becomes the religious denomination, under whose auspices this youthful seminary has speedily risen to vigor and usefulness, to prosecute its benevolent objects with the most zealous perseverance. We have been called to engage in the business of education by omens of no doubtful import, and it rests upon us with all the imperative urgency of a Christian obligation. We have come tardily to the work, and it the more behooves us to prosecute it with a diligent and vigorous hand. In our burning zeal to propagate the Gos-

* After *the Manual Labor System* had been more fully tested by experiment, the author was led to modify his opinion on the subject, as will be seen in a subsequent address.

pel, we seem to have overlooked minor interests. By the blessing of God, we have pressed into every open door, and planted our doctrines and churches in every neighborhood throughout the entire Union. Along the whole unmeasured length of frontier which skirts this vast republic, our banner waves in the van of emigration, and we have even raised the trophies of the cross beyond the remotest limits of civilization. In the midst of these cheering successes, we are suddenly roused, as from a long revery, to a sense of new and appalling responsibilities. The children of the four millions of people who attend upon the ministrations of our Church call upon us for the means of education. Surely I do not misinterpret the signs of the times when I say the Church will respond to this affecting appeal. She owes it to her character—to her interest—to self-preservation. She owes it to the land which has yielded her so plenteous a harvest, and to the people who have greeted her with so cordial a welcome. She owes it to our republican institutions, and, above all, to the immortal destinies which God has committed to her care. The Church will do her duty. The sacred obligation of engaging in the work of education is felt and acknowledged. The spirit of liberality is increasing, and the most unequivocal evidence is given of a great revolution in public sentiment upon this subject. Besides a number of academies established upon an extensive and liberal scale, four colleges are already successfully engaged in diffusing the blessings of education, under the patronage and control of the Methodist Episcopal Church. Two more are expected shortly to go into operation under flattering prospects. These institutions are the offspring of individual bounty.

The Virginia Conference, if not the first to engage in this good work, has emulated the example of her younger sisters of the West with a zeal and liberality worthy of her character and of the cause. The first-fruits of her enlightened and pious exertions are now before us. A commodious and splen-

did edifice, adapted to all the purposes of collegiate instruction ; a good collection of minerals ; a select and increasing library ; competent and experienced professors, who already enjoy the confidence of the public, and nearly one hundred pupils, assembled from four or five different states, in the halls of science, bear testimony to the vigorous infancy and favorable prospects of an institution which was opened but a little more than a year ago. In the mean time, new friends are rising up to promote and share its prosperity. The South Carolina and Georgia Conferences have each resolved to endow a professorship for the benefit of this college, and to establish within their limits preparatory schools upon the manual labor plan. The work of raising funds has been committed to intelligent and efficient agents, and the appeal is made to a liberal people, who know and appreciate the value of education.

These are all encouraging circumstances. But in coming, as I do upon the present occasion, to dedicate my humble powers to this enterprise of philanthropy and religion, I derive my most cheering hopes of success from another source. I derive them from a firm and cherished confidence that this institution will live and flourish in the prayers of the righteous. The preachers of the Gospel will be its advocates, and throughout the wide field of their labors, its interests will be remembered in the intercessions of the congregation. They will be borne to the throne of grace on humble and contrite hearts, in the devotions of the family and the closet. God, who heareth prayer, will send His Spirit to guide the teachers and the pupils.

IV.

ACADEMIC TEACHING.

AN ADDRESS, DELIVERED AT THE OPENING OF THE GENESEE WESLEYAN SEMINARY, ON THE 13TH OF JANUARY, 1843.

In compliance with your invitation, gentlemen, I have come from my distant field of labor to participate in your congratulations and thanksgivings upon the completion of this beautiful academic edifice. When, a few months ago, I heard of the conflagration of the Genesee Wesleyan Seminary, I felt it as a public calamity. I knew something of the history of this institution. It was established to meet the acknowledged and pressing wants of a young and thriving country, and of an enterprising and rapidly-increasing religious community. Recent in its origin, its brief career had been eminently successful. Its ample halls were crowded with aspiring and intelligent youth, and the several departments of a very liberal course of instruction were filled by a corps of able and faithful teachers, who enjoyed, as they had well earned, an unusual share in the confidence of the public. It possessed, also, if I have been correctly informed, a select and growing library, and a competent supply of mathematical, and other instruments and appliances, adapted to the various experiments and illustrations that properly belong to academic teaching. With so many facilities for discharging all its obligations to the cause of education; occupying a lovely, and healthful, and accessible site, in the midst of benignant moral influences, and of an extensive, populous, and fertile region, surpassing, perhaps, any other portion of our country in agricultural and commercial resources; more

than all these, enjoying the manifest tokens of God's favor and approbation; it is matter both of joy and gratitude, but none of wonder, that this seminary advanced so rapidly in usefulness and honorable reputation, and rose so soon to the highest rank among schools of similar grade and pretensions. The destruction of such an institution, full alike of usefulness and of promise, could but be regarded a public misfortune, not chiefly, perhaps, on account of the heavy pecuniary loss, but because of the serious check it might give to the cause of sound education. It was likely to be looked upon as an evil omen, and to produce discouragement in the public mind, and more especially in the denomination, the fruits of whose pious zeal and liberality were annihilated by a casualty so untoward and unexpected. I confess, gentlemen, that I participated in the feeling, which I suppose to have been general, and looked sadly upon the burning of your premises, as a disaster which it would probably take years to retrieve, and which must, meantime, shut out a large number of promising and aspiring minds from an open career of liberal study. I rejoice to know that there is no longer just ground, and that probably there never was any, for these gloomy apprehensions. This noble architectural pile, which has sprung up as at the touch of the rod of an enchanter, from the lately glowing ashes of the former edifice — this goodly company of youth, gathered here from every part of the land, ready to press into the doors we are this day assembled to throw open, to throng your spacious lecture-rooms, and fill your convenient dormitories, afford presages of good which are not to be mistaken. They demonstrate the strength and prevalence of right sentiments and enlightened views with regard to the interests of education. It was no transient impulse of benevolence — no superficial and changing conviction of the duty and importance of rightly training the existing and coming generations of our youth, that, in a season of universal and unparalleled pecuniary distress, reared up this elegant and costly

structure. In the amplitude and beauty of its proportions, I see high evidence of enlightened philanthropy and public spirit—of the love of learning and of attachment to the Church —a wise provision for the wants of the present, and a generous forecast for those of the future. I know not, indeed, with what propriety an event which has been the means of developing so many civic and Christian virtues can be regarded as a disaster. I am rather inclined to look upon it as one of those trials to which, in the providence of God, every good and great enterprise is sooner or later subjected, in order to test the purity and strength of our principles, and to give exercise and expansion to virtuous sentiments in men who are to be honored as instruments for promoting the welfare of the species or the glory of the Creator. If there are any here unable to concur in this interpretation of a providence, which they still consider mysterious or inexplicable, or which they prefer rather to place in the chapter of accidents, all will agree that the results, as now developed, constitute grounds of encouragement to all who care for the prosperity of this seminary. The trustees, the legal and actual guardians of its interests, will never doubt that their boldest and most comprehensive plans for the promotion of education will be cheerfully sustained by the enlightened and generous spirit of their constituents. The faithful teacher will not suspect that in the department to which he has devoted his attainments and his efforts — a department fruitful beyond most other walks of life—in ceaseless care and wearing anxieties, he toils without the warm sympathies and the sustaining confidence of the patron and the parent.

But I refrain from giving further utterance to the feelings which have been awakened by this interesting occasion. I turn away from the grateful recollections that belong to the past, and from felicitations on the present state of this institution, so full of honor and of bright hopes, in order to devote some moments to the consideration of topics more intimately

connected with its future progress and welfare. And if, in the few remarks I am about to offer on the subject of academic teaching, I shall happen to touch upon first principles, and to betray a measure of respect for maxims acted on by practical men who lived and labored in this vocation before us, do not suspect me of having forgotten that I speak in the presence of experienced teachers, who are in no special want of advice. I am not unmindful of the position I am called to occupy. I stand upon a new rostrum, indeed, but in the midst of an institution which has an established character and an honorable history. I was invited here to aid in giving a suitable expression to the satisfaction and gratitude so deeply and so properly felt by the guardians and friends of this seminary, who have thought it good to pause on this occasion, as at the commencement of an era, to exchange joyous salutations upon having so successfully passed a trying crisis, and to raise their Ebenezer to God who hath helped them hitherto. It were impertinent, I allow, at such a time, to dogmatize *ex cathedra* or discuss metaphysical theses. I find an apology, however, for any seeming dereliction of modesty or decorum in the peculiar condition of all practical questions concerning education. I profess myself to be a conservative in the premises, but I can not be ignorant that this is precisely the subject upon which the public mind is at present the most unsettled and divided. The art of teaching must have had its origin as early as the boyhood of Cain and Abel, and it has flourished throughout all ages, dark or enlightened, and with the invention and oblivion of other arts and sciences, and yet it must be confessed that at this moment and in this country, there are no well-established principles of education—none with which the public are satisfied, or about which teachers are generally agreed. What we have, as the result of five thousand years' experience on this most deeply interesting of subjects, is a multitude of floating, conflicting theories, and a number of abortive or inconclusive

experiments. We are able, to be sure, to enumerate a good many principles and plans that are branded as unsound or impracticable by signal failures ; and a number of projects, we may be allowed to hope, have been put to rest so effectually that they are not likely to be revived to disturb the present generation. This, indeed, affords ground of encouragement, and, as the series of novelties must necessarily be finite, we may hope that, when the community shall have completed the circle of inductions with which it has been so busy for the last five-and-twenty years, we shall at length arrive at some practical and stable conclusions. At present, the best we can do, perhaps, is to throw back a glance upon some portion of the orbit already described, and report progress. I can see no other way of ascertaining the present position of the question, if indeed that may be called a position, which still moves incessantly on the tide of experiment. I will confine myself, in this brief review, to a period fresh in the recollections of the young and the middle-aged, and to a few prominent instances best adapted to illustrate principles, or most remarkable for their general though transient popularity.

Without paying any special regard to the order of time, I will refer first to *Manual Labor Schools*, and I mention them with a feeling of respect for their objects, and of lively regret for what I fear we must now admit to be their entire failure, which I am unable to extend to many ephemeral educational enterprises. These institutions were conceived in a spirit of large and enlightened benevolence, and so far as I have been acquainted with the progress of such enterprises, their history has never been dishonored by selfishness and speculation. Two vitally important and truly philosophical ends were contemplated in the establishment of Manual Labor Schools—such a union of manly exercise with study as should secure robust health and the best physical development, and such a reduction of expenses as should welcome

the indigent and the humble-born to an ennobling career of liberal education. An experiment of twenty years or more, made in all parts of our country, and under every variety of favorable circumstances, has resulted, I believe, in the general though reluctant conviction that a system apparently so promising and so well adapted to our wants and institutions is really impracticable. The grounds of failure in this interesting enterprise seem not to be very obvious, and it is yet, perhaps, too early to determine positively whether they are intrinsic, or only accidental and vincible. The sons of the rich worked cheerfully at first, during the heyday of novelty and popularity, but they soon came to regard as burdensome, if not degrading, the homely employments which all the habits and feelings of childhood and home had prepared them to look upon with but little respect; and mere physical exercise, when it is no longer courted as pastime, but is imposed as a task, loses much of its recreative and healthful influence. No longer sustained by the opulent, and left to the patronage of those whom it was most able to befriend, the system encountered new obstacles in the spirit of our American population, which recoils from an avowal of poverty more than from its positive evils, and will rather struggle single-handed against untoward circumstances or yield to their tyranny, than submit to be helped on conditions suspected of being derogatory to an imaginary standard of dignity. Perhaps, too, this system does violence to some principle of political economy, and that its general failure is chargeable to that account. It may be that, in a country where labor is so scarce and valuable, those who are dependent upon it for the means of obtaining education will commonly find a better sale for their commodity in the wants of the practical agriculturist, in the brisker demand of a crowded mart, or in co-operating with the machinery of an extensive manufactory, than upon the farm or in the ill-provided work-shop of the Manual Labor School, which, besides these disadvantages, is

commonly subjected to the additional one of being remote from a good market. In such a case, the student would find it to his interest to devote some time to the acquisition of means, in a situation where his industry or skill would command the highest rewards, and to resort at a later period to the arena of literary pursuits, under circumstances more grateful to his feelings of pride or self-respect, and less subject to hinderance and distraction. The incidental but highly important advantage of the Manual Labor system, healthful exercise and recreation, though more necessary to this than to any other class of students, is seldom appreciated by those whose early years have been devoted to toil, and who too often look upon escape from its drudgery as a boon little less desirable than the liberal attainments to which they aspire. I am not entirely confident that the causes here enumerated have been the principal or the real grounds of failure in these interesting establishments, and I yet cling to the hope that I may have been premature in so far anticipating the result of an experiment which, in a few instances, is still in progress, as to conclude that a general failure has really occurred. It was, at any rate, a noble enterprise, which deserves, though it may never attain success. Its objects were benevolent and patriotic—the spirit in which it originated was one of enlightened philanthropy, and it has been prosecuted by many able, laborious, and conscientious teachers, in whose character the public have a sure guaranty that nothing has been or will be wanting to a full and fair trial, which practiced skill and indomitable perseverance can supply. Want of success in such a cause can bring no reproach, though it may produce some regret, that the disappointed public was occasionally flattered with anticipations so visionary and extravagant as must throw a measure of ridicule even upon honorable discomfiture. I well remember the time when able scholars and grave divines did not hesitate to predict that these Manual Labor Schools would soon endow the common laborer in

our fields and factories with a competent knowledge of the original languages of the Bible.

The *Military Schools* which were established in different parts of our country, and obtained very great but transient popularity, were too expensive to accommodate any besides the sons of the wealthy, but they satisfied the other condition embraced, but never so fully realized in the manual labor system. The profession of the soldier is every where held in honor, and there could be no objection to military exercises, at least, on the score of gentility. They were found, in fact, to possess strong attractions for the majority of pupils, and to usurp in many minds a clear precedence of the higher intellectual pursuits, to which they were designed to be only auxiliary. I have been informed by gentlemen of sound judgment and shrewd observation, who took, at one time, a lively interest in this experiment in academic education, that a soldierly appearance and proficiency in the evolutions of the parade were, by the generality of pupils, held in more estimation than mere scholarship, and to the attainment of such superficial accomplishments they of course devoted much of their time and attention. They were ambitious to wear their caps jauntily, and to keep their belts white and their firelocks bright, so that the fond parent, after maintaining a son for some years in one of these rather expensive and fashionable establishments, even when no great advancement had been made in learning, was pretty sure to have the satisfaction of seeing him come home with an easy and dauntless bearing, habituated to walk into a parlor with a firm, unembarrassed step, and to hold up his head. It was, perhaps, their too exclusive adaptation to mere physical education, together with a growing distrust of their moral tendencies, and some jealousy of their military character, that brought these schools into disrepute, and led, with I believe only one or two exceptions, to their discontinuance.

Another form of innovation and improvement was exem-

plified in the *High Schools*, which at one time threw all the other academic institutions of the country into the shade, and even threatened their overthrow and utter subversion. As this novelty soared to a higher and more general popularity than any of its predecessors, so its decline has been more sudden and universal. Of the scores, or perhaps hundreds of these tasteful and costly establishments, which a few years since formed the chief pride and crowning ornaments of our most populous and beautiful inland towns and villages, not one, that I am aware of, has survived to the present day. The buildings have mostly been devoted to schools upon the old plan or to less classic uses; and this most pretending and aristocratic of educational innovations, which enjoyed the acme of its high popularity within the memory of the present generation of school-boys, has so completely fallen into neglect, that we might forget even to profit by the history of its extravagant claims and pitiable failure but for the mementoes that so often meet the eye about their desolate premises, in the form of a swing, a horizontal spar, or a smooth pole or mast, planted in the yard, with a rope dangling from the top—the wreck and remnant of the ingenious contrivances which, under the classic names of gymnastics and calisthenics, won reputation for the school, and promised health and grace to the pupil. It would not be easy, perhaps, to point out the false principles that led to a failure, so complete and universal in this magnificent experiment, which had the advantage of being conducted upon the broadest scale, and under the watchful eye of able teachers, and of wealthy and liberal patrons. I think they usually performed the duties of academic instruction in a satisfactory manner; but they had pledged themselves to do much more than this, and upon grounds so palpably and even ridiculously insufficient and untenable, that moderate success was necessarily followed by disgrace and ruin. Their distinguishing and most important feature was the greater number of teachers employ-

ed in comparison with other institutions, and the watchful and universal supervision exercised over the pupils, who were neither to study, play, eat, nor sleep but in the presence of a master. Such a system, we might reasonably expect, would convert play into a task, and so despoil it of its valuable influences as a pastime and recreation, or else dignify it with an importance that might claim precedence, in the mind of a boy, over more serious pursuits. This incessant oversight, too, was something more than parental, and therefore unnatural, and it could hardly fail of putting a check upon the ready invention and reckless adventure, and the gleeful, spontaneous outburst of buoyant, boyish feeling, which all have their value and place in the proper and full development of the bodies and minds of the young. I think, too, experience admonishes us that there may be too many teachers as well as too few, and that the former is, of the two, the greater evil. When labor and responsibility are too much divided, and the question is not how all the teachers may, by great industry and energy, perform the work of instruction, but how the business may be so arranged that each may have something to do, studies are sure to be multiplied to an unreasonable extent, and both learning and teaching to assume a fitful and fragmentary character, as little adapted as possible to the ends of a sound education. The work of a school, organized on this faulty principle, and thus overstocked with masters, will soon come to be done without spirit or impulse, with little enthusiasm in the instructor to impart, and less eagerness in the pupil to receive information.

I incline to look upon the *Lyceums and popular lectures*, now so generally in vogue, as the existing and most recent expressions of the prolific tendencies to novelty and change, in modes of education, which characterize our times. It would be premature to anticipate the results of an experiment still in progress, under the auspices and active concurrence of many of the best and ablest men of this country.

The question, so far as regards village and country Lyceums, is indeed no longer doubtful or delicate, since the large majority of these institutions, after a forced existence of at most two or three years, have already sunk into oblivion. In our great cities the new system is destined to a longer, perhaps to a successful career. The large audiences which, in these great centres of crowded population, are ever ready to welcome the novel, the amusing, and the exciting, afford a tempting field for the display of talent and for doing good, and they are able, at an inconsiderable pecuniary sacrifice, to reward the lecturer with a reasonable and substantial remuneration. These are circumstances highly favorable to the success of this new and popular method of public teaching. It should be kept in mind, however, that the diffusion of useful knowledge in this way, though it may be greatly desirable and beneficial, is not, and can not be education, nor a tolerable substitute for it. The philosophy and sciences so promulgated must necessarily be divested of every thing abstruse or difficult—must employ no mathematical or recondite media, either of proof or illustration—must be simplified and popularized down to the scale of intellectual capability which usually belongs to an assemblage drawn out by the occasion from the walks of active and unlettered life. Still there is room for the intelligible discussion of many historical, moral, and literary subjects, even within the limits prescribed by these rather embarrassing conditions ; and the diffusion of such knowledge, so far as it goes, is a valuable contribution to the intelligence as well as to the enjoyments of the community. Yet more important are the indirect benefits to the cause of public morals, by withdrawing so much patronage from low and corrupting amusements, of which the lecture is to hundreds and thousands the only alternative. It can not be disguised, however, that this new benefaction does not offer itself to our urbane population in the form of unmingled good. The cordial and promiscuous welcome, which, in ef-

fect, invites every man who knows how to garnish his lessons with plausibility and eloquence to assume the office of a public teacher, has quite released this fashionable movement from the control or guiding influence of the wise and good, and given the high vantage-ground of its popular rostrum to all that is dangerous in empiricism, and demoralizing and ruinous in infidelity. Many enlightened and good men will deem it sufficient to answer this objection, which all must feel to be but too well founded, by the stale proverb that truth has nothing to fear from error in a fair and open field. Others will continue to see in the undisguised attempts made, even during the present winter, in at least one of our large cities, to array the discoveries of physical science against Divine revelation, and, in another, by a man of more brilliant genius and a more seductive eloquence, to degrade or dissipate the authority of God's word by materialist or transcendental interpretations, the gloomy portents of evil far more than sufficient to counterbalance all the good, present or prospective, conferred by the lecture system upon the community.

I have enumerated only a few of the more ostensible instances in which the manner of innovation and change in our system of education has been developed. Time and your patience would fail me to exhaust the fruitful theme, and I pass over the minor and less important experiments and abortions which fill up the long catalogue. Some schools glory in teaching grammar and geography without text-books, and arithmetic without the digits. We have seminaries which put forth their claim to special and exclusive patronage in the form of a demand upon their lady pupils to work by turns in the culinary department, for the purpose of securing health and a proper physical development. Others require the same or a greater amount of drudgery, on the more poetic and sentimental ground of rearing up good wives as well as good scholars, and of reflecting dignity upon the vocations of the cook and the washerwoman by this participation of

gentle hands. A lure is sometimes thrown out for aristocratic patronage by requiring each pupil to come furnished with silver spoons, forks, and goblet, and some superfluous changes of linen, all marked with the owner's name—a sufficient pledge, of course, against the contamination of vulgar sentiments and plebeian manners. With a design equally laudable, others make capital of their more democratic prepossessions, by publishing their prohibition to male pupils of the wearing of all but gray cloth, worth not more than three dollars a yard, or limit the wardrobe of young ladies to two, or, at most, three calico dresses. Yesterday we were called on to patronize gymnasia, after the German model, in order that we might insure in our sons patient industry and profound scholarship. To-day we are advised, on high authority, to select professors on the French plan, and to stimulate the ambition of the student by prizes and scholarship, on the English method, since our own has failed in producing La Places and Newtons.

I have no motive in this cursory review of the educational novelties which have obtruded themselves upon the public eye in such rapid succession, incompatible with the admission of their general usefulness. I incline to believe that, with some important exceptions, they may have contributed their fair proportion to the cause of learning—that their aims have been good and their teachers competent and industrious. With all their display of pretension and *captandum* peculiarities, they have mostly followed, because they could not dispense with the ordinary modes of teaching, and they have been useful about in proportion to their degrees of conformity to the old system. The mischief which they have done has not been directly or chiefly inflicted upon their own pupils—it is more widely diffused and more general in its character and influence. The principal evil has been felt by institutions conducted on the ordinary and better system, partly in the diversion of patronage, but much more in the

general distrust produced in the public mind. The exclusive claims and impudent promises of the new dispensers of light and knowledge are usually accompanied by the disparagement of old establishments, and so widely and successfully have such fallacies been inculcated, as to produce a prevalent belief and yet more general suspicion that the colleges and academies upon which the youth of our entire country are dependent for liberal education are no longer competent to the task of imparting it—that they lag behind the times—are radically defective as well in the lessons which they teach as in their modes and maxims of teaching—that, in fact, they are fairly superannuated, and are become chief obstacles to the dissemination of knowledge and the progress of learning. What is yet more deplorable, these really sound and valuable institutions have been induced—perhaps they have been compelled, by the urgency of competition and the earnest demands of what are called practical men, to shape their course to the perverse fashions of the times, and admit innovations and changes seldom favorable to the interests of education. It is chiefly owing to the evil influences to which I have referred that our higher seminaries have made so little real progress within the last five-and-twenty years. The means and energies which ought to have been devoted to the production of more thorough and exact scholarship, have been expended in the attainment of lower, though it may be, under the circumstances of the times, indispensable objects. Studies, and professorships, and showy accomplishments have been accumulated without corresponding progress in sound learning. We have multiplication and expansion with but little increase—I would fain hope, without serious loss, in depth and solidity.

It is in view of results such as these that we claim the right of asking these innovators and schemers in education what benefits they have conferred upon the public in compensation for evils so observable and so grave? The absurd studies and

abortive experiments of the alchymists accidentally evolved the germ of a new science. The most evanescent and extravagant of the sects and schools of philosophy have usually wrought out at least one idea—have left one truth more visible for the gleaner upon the waste field of their speculations. Not so with the persons in question. I know not if they have discovered one new maxim, or given valuable illustration to an old one. I doubt if they have added an original idea, or method, or appliance, to the common stock, or contributed one ray of light for the guidance of their contemporaries and successors, except, perhaps, in the warning afforded by the signal failure of their plans. Of this advantage we may avail ourselves. We can fall back upon first principles with increasing confidence in their soundness and utility. We may follow the beaten track with a firmer step.

I entreat my audience to observe that these remarks are not directed against any class or kind of schools, but against arrogant and misleading pretensions. Systems and means are not indifferent, but considerable variety is admissible, and may often be recommended, or even rendered necessary by varying circumstances. Nothing, however, either in the plan or management of a literary institution, is of any real value as an instrument of education, any farther than it contributes to one of the two great ends of Mental Discipline, and the Formation of Right Moral Sentiments and Habits.

Mental discipline is the great central idea of education, and the chief and proper end of scholastic teaching. Knowledge, which is the fruit of study, does not constitute education nor any part of it. The most comprehensive and critical acquaintance with philosophy, or mathematics, or languages, or history, or law, or medicine, or of all these together, is not education, nor is it the object in quest of which the student visits a literary institution. A man may possess a good degree of knowledge in all of these and many other branches without being an educated man. Were the well-trained

scholar, on the contrary, at the moment of his transition from academic shades into the active, wide world, to be smitten with the utter oblivion of all the knowledge obtained through the medium of books, and experiments, and the oral teaching of professors, he might still bear away with him all that is fundamental and truly essential in education. He would carry with him a mind habituated to observe, to compare, to reason—the power of concentration, of fixed and continuous attention—and a lively and right perception of the beautiful, the pure, and the true. These are the real constituents of intellectual education. They are not knowledge, but elements of mental power far better than knowledge, and adapted to the acquisition and right use of all knowledge. The scholar whom we have supposed to be suddenly bereft of all memory of his scholastic acquisitions is no longer a learned, but he is still a well-educated man, for he retains the mental discipline which results from close and systematic study.

Mental discipline, then, is the fundamental principle, the *beau ideal* of education, on which both teacher and learner should fix a steadfast eye. To this all-important result, the course of study, the manner and amount of teaching, the hours of study and of recreation, should be exclusively or chiefly directed, and it is exactly in proportion as an educational establishment practically secures this object that it answers the immediate and most important end of its institution.

Deviations from this cardinal maxim in the philosophy of education are sometimes unavoidable, and frequently so in academic schools. Candidates for the active employments of life seek here for the special qualifications adapted to their chosen pursuits, without aspiring to the true and proper results of liberal education, or after having secured these results, so far as their circumstances will allow. The satisfaction of such wants becomes an important and interesting duty, which is best performed when along with the special

teaching required, a constant reference is had, so far as possible, to the more general and higher objects of mental cultivation. The surveyor, the engineer, the merchant, and the schoolmaster, present a demand for instruction in those branches of knowledge, the application of which, in the active pursuits of life, will form the chief business of their several vocations; but beyond this narrow sphere they have parts to act as citizens and as men, for which special and professional attainments can not furnish adequate preparation, any further than the acquisition and application of them may train the intellectual powers to reasoning and to thought. The true and permanent interests of this numerous and important class of pupils, no less than those of candidates for the learned professions, will be best subserved by prosecuting their particular objects, under such conditions as will most effectually secure the general and more important end of all scholastic exercises, and the intelligent and experienced teacher will study, in these instances and others more difficult and anomalous, to provide for both the special and the general want.

Much will depend upon the course of study prescribed to the pupil. The diligent and painstaking student will acquire intellectual strength and discipline from every branch of learning to which he devotes his attention, but a proper selection is still highly important. Without entering into an extended discussion of this topic, I content myself with expressing the opinion, formed after a good deal of experience and observation, that the usual academic course of linguistic and mathematical studies is fully entitled to the preference which it has so long enjoyed in our higher seminaries. I know not, indeed, what studies could be substituted for these; I do not say with the prospect of equal, or nearly equal utility, but without endangering the best interests of education. So strong is my conviction of the superior value of these branches, as the means of mental culture, that I should not

hesitate to advise a pupil from the district school, who had only a single year for academic training, and no special objects in view beyond that of general improvement, to employ that year in the diligent and critical study of the Latin language and Geometry; and I should confidently expect from the prosecution of such a plan more progress in mental discipline and good taste than a much longer period given to compends of philosophy, natural history, logic, and metaphysics would confer. It is a problem well worthy of a practical solution, whether the substitution of a small number of such studies for the comprehensive, but desultory, fragmentary, and superficial course usually pursued in female seminaries, would not produce a decided improvement in this interesting department of education.

To be really valuable and salutary in their disciplinary influence upon the mind, studies should be few as well as judiciously chosen. A chapter critically and thoroughly mastered is worth more than a volume hastily gone over, considered either as the means of intellectual culture or as a facility to future progress. The crowded courses of our colleges and academies constitute a crying evil, against which every friend of liberal education is bound to protest. We have nearly doubled the number of studies within the last twenty or thirty years, with no corresponding advancement in sound scholarship. I would not have less study imposed upon the pupil, but more careful and profound study—fewer books, but more thoughtful and intimate communion with them. It is not easy, I fear, to make the improvement in this respect, of which many intelligent and practiced teachers feel and acknowledge the want. Our higher seminaries are running a race of eager competition, in which it might be dangerous to pause and look for the safest road. Deference, too, is to be done to public sentiment, though it may chance on such a subject to be neither enlightened nor reasonable. As teachers, however, we are bound to keep our

eye fixed upon first principles, and follow them out as well as we can. I shall be excused, on such an occasion, for uttering sound maxims, whatever embarrassment may be experienced in giving to them a practical and rightful ascendency.

The difficulties referred to, press less heavily, I apprehend, on academies and preparatory schools than on colleges and universities, for, in having to provide for a greater variety of ages, attainments, and objects, they are necessarily endowed with a larger discretion. Of one important class of pupils, they who aspire to a collegiate course, the earlier studies must generally be prescribed by the teacher, and conducted under his auspices with little liability to disturbing influences from any quarter. Here, then, is a favorable opportunity for laying the foundation of sound and accurate scholarship, such as is not likely to occur at a later period ; and here it is that the intellectual bias, habits, and character are, perhaps, most usually formed. It is a good and honorable service done to the cause of liberal education when the academic instructor fully avails himself of these facilities, denied to all but him, of initiating his pupil into a thorough and critical acquaintance with the elementary principles of language and numbers, and sends him away to the theatre of his subsequent scholastic career taught how to learn, and with mental tastes and habits fitted to be the instruments of higher acquisitions.

This is only one of the innumerable instances in which the practical application of right principles must depend more upon the teacher than upon system and positive regulations. These, when vicious or inappropriate, are potent as hinderances, but even under the most favorable conditions must lack the vital and plastic efficacy that trains the mind to knowledge and the heart to virtue. This is an achievement for the living instructor ; the most difficult, as well as the most important and delightful of his duties. It is indispensa-

ble to the successful performance of this high function, that he should understand the character, and deeply sympathize with the wants and the aspirations of the generous, youthful mind. He must be imbued with a love of learning, and a high reverence for the intellectual and spiritual nature of man. He should be ever progressive in knowledge, a thorough master of his department, and, from his inmost heart, should magnify the teacher's office.*

I hasten to a conclusion, already too long postponed, and

* In extensive educational establishments, where several instructors are called to labor in conjunction, mutual confidence, sympathy, and fidelity, the *esprit du corps*, and the larger public spirit, embracing the entire of institutional interests and reputation, are no less important than these more personal and individual talents and accomplishments. A professor may perform very faithfully, and even very ably, the duties of his own special department, without being a valuable member of a faculty of instruction. He may feel little concern for the common welfare, so his own peculiar work is done, and his own reputation secured; he may shut his eyes to violations of good order or good morals, because the prevention or correction of such evils belongs no more to him than to others; he may decline the trouble of looking for delinquencies or of rebuking offenses which obtrude themselves upon his notice, because he possesses, or desires to possess, the popularity that is to be enjoyed on such conditions, till the value of all his labors, as an officer of instruction, shall be greatly overbalanced by his grievous deficiencies as an officer of government. These are offenses against the general welfare which may chance to exist when there is no lack of sound scholarship and of faithful, effective teaching. If, in any instance, they shall be found in connection with a negligent performance of special and professional duties—if they arise from such an infirmity of purpose, or faulty code of morals, as leads to a disregard of the high obligations assumed by the institution or by the individual teacher—as consents to the encroachments of business, or pleasure, or personal interests upon the hours or claims of office—as tolerates avoidable absences from the study, where law or custom authorizes the student to resort for advice, or from the recitation-room, where he comes for instruction, or as leads to a hasty, heartless, and curtailed discharge of these and other vital academic functions, then I profess myself unable to conceive of a combination of defects less compatible with the character and vocation of a public teacher of youth.

must speak briefly upon another topic, more important than mere intellectual culture, but somewhat less embarrassed with details. Doubtless, gentlemen, our highest obligations arise from the unavoidable connection of our calling with the moral sentiments and habits of the pupil. The parent's authority and influence are measurably suspended when he commits his son or his daughter to the literary instructor, who succeeds, for the time, to his sacred office and its amazing responsibilities. Success in this department of labor and duty will depend partly upon the standing regulations of the institution, and its general system of instruction and administration, but much more on the personal agency and influence of the teacher. An institution best satisfies this class of its obligations by seeking a location away from all allurements to vice and profligacy. Its statutes should prohibit intemperance, profanity, and every other species of immorality. Theatrical and other corrupting amusements should be placed under the ban. Regular hours and regular industry should be enjoined. In addition to mere precautionary and negative arrangements, orderly and habitual attendance upon religious worship should be required, for it were no less absurd than wicked to refuse a place in systems of intellectual culture to teachings and influences which prescribe and constitute our only authoritative standard of morals. For the same reason, an acknowledged and honorable place should be given to the Divine Oracles: whether as a part and accompaniment of daily Christian worship, or as a text-book in the regular scholastic course, I do not presume to decide on an occasion which does not allow of the proper discussion of a question so momentous, but yet not entirely free from practical difficulties. If, in addition to these precautions and provisions, bad books are, so far as practicable, prohibited, and vicious, irreclaimable students promptly removed from the academic community, I know not what more can usefully be done by general regulations and positive enactments.

Much more, I admit, is desirable — is quite indispensable for the safety and well-being of the pupil, as well as to secure and deserve the parent's confidence. I have already briefly referred to the necessary qualifications of a literary instructor — industry, learning, aptness to teach, enthusiasm in acquiring and in imparting knowledge, devotion to his work, affection for his pupils, fidelity and generous confidence toward his associates. Doubtless this enumeration defines a high standard of talents and duties, and, it may be, there are no others so truly and philosophically indispensable in the work of tuition; but, if we do not leave out of our idea of education its noblest and most effective element, then there is confessedly an imperative demand for yet higher qualifications. The morals, the principles, the soul of the pupil, are intrusted to the teacher's guardianship; and after all that can be effected in behalf of these precious interests, by the preventives and safeguards of judicious arrangements and enactments, it is upon the living teacher, more than upon any and all other persons and agencies, that their conservation must depend during the critical years of pupilage. It will not satisfy the claims of such a responsibility that he be a man of upright character and conduct, though too much importance can hardly be attached to the beautiful examples and benign influences of a spotless life. These are likely to prove good auxiliaries to the prescribed moralities of the academic statutes. They superadd the weight of personal respectability to official authority, and greatly facilitate the preservation of order and the general administration of academic discipline. Beyond all controversy, such virtues are greatly valuable, and quite indispensable in a teacher, but they do not furnish him for every good work. Our moral code is a code of Christian morals, and they are the sons and daughters of Christian families, and the youth of a Christian community, who frequent our schools of learning. Upon Christian principles and a Christian basis we are bound to presume their

early domestic training has been conducted. No doubt there are many and flagrant exceptions to this rule, even in families professedly religious, and many pupils more find their way to our seminaries, whose early education, moral and intellectual, has proceeded on no higher motives than such as selfishness, pride, or ambition may suggest. These cases, numerous and deplorable as they certainly are, must yet be dealt with as anomalies, and our system of moral appliances must be devised on general and comprehensive grounds; they must be adapted to the large and urgent wants of a Christian population.

To the neglect of this fundamental axiom, I am constrained to ascribe the want of success often experienced in this department of our profession. Our plans and agencies do not sufficiently recognize the truth, that to the hour when they pass from the family circle into the academic community, our pupils have been trained up, so far as they have been trained at all, on Christian principles; their ideas of right and wrong, their moral feelings—the sanctions which they are taught to respect or dread, have been derived from God's Word. They have been brought up in the nurture and admonition of the Gospel. They come to us from the school of Christ. They ask us for bread. Shall we teach them for doctrine the powerless dogmas of the world's ethics? Shall we turn them over to the school of the philosophers, where no man careth for their souls? Shall we give them a stone? This transition from the warm atmosphere of domestic piety to a public school, is usually a crisis in the history of a religious youth. If left to himself, and to the natural and unchecked influences of his new relations and circumstances, his religious feelings and habits are almost sure to suffer injury. From the guiding and salutary admonitions and encouragements of parental authority and household devotions, he spontaneously falls back upon the support of lower and weaker principles, which he never was taught to respect,

which derive neither power nor sanction from his habits, from his conscience, from his religion. It is only in obedience to one of the most obvious principles of mental philosophy, that, under such circumstances, he retrogrades in piety and virtue. The only moral safeguards which early education had provided are withdrawn, and he is even left in a more exposed position than they who never were taught to act on higher motives than mere worldly prudence suggests.

I have described a want which can only be adequately provided for by ardent, active piety in the teacher. Something valuable may, no doubt, be effected by the morning and evening devotions of the chapel, and the hallowing ministries of the Sabbath. It can not be concealed, however, that these are liable to degenerate into the least vital of all formalities, and to be esteemed by the pupil precisely the most burdensome and the least important tasks imposed on him by the academic statutes. I have already expressed the opinion that such services are quite indispensable in an institution which would not avowedly renounce its Christian character, and yet I am no less satisfied that they are liable to become, not only ineffectual for all good ends, but positively obstructive of the religious interests of the pupil. These brief and oft-recurring seasons can only maintain their usefulness and respectability by the habitual presence and participation of the instructors, and by the deliberate and solemn performance of their religious services in the manifested spirit of sincere, heartfelt devotion. The same remark is applicable to the social meetings usually held by students for mutual improvement in piety, with the additional consideration that as such assemblies are voluntary, and quite divested of the character of academic exercises and duties, the participation of the officers of instruction is likely to be still more useful and more highly appreciated as proceeding from purely religious motives, and evincing a lively concern for the spiritual welfare of their pupils. Here, too, I may not fail to observe, that as

the presence, the godly advice, and the prayers of the teacher on these occasions are of a highly salutary influence, so their habitual neglect of the students' prayer-meeting or class-meeting is nearly subversive of the interests of piety in the academic community. The pious and prayerful, deprived of the countenance of those from whom they have the best right to expect warm sympathy and active co-operation, become discouraged—the lukewarm and backslidden find an apology for every dereliction of religious duty, and every measure of supineness in the baleful example, while the irreligious or the skeptical are likely to refer to it as full justification for the indifference or contempt, as the case may be, with which they choose, for the present at least, to treat the whole subject.

Unquestionably, the strain of remarks in which I venture to indulge supposes that the teacher's obligations are weighty and sacred—refers to duties extra-official and laborious, which it would often be more convenient to omit than perform. And yet, if I have not greatly overrated the responsibilities of our calling, more, much more than all this, is required at our hands. We are bound, by all the holy motives which the Gospel recognizes as pure and Christian, to regard the salvation of our pupils as the highest interest intrusted to us. We have succeeded to the parent's and the pastor's office. We are embassadors of Christ; and whatever the one or the other should do to save a soul from perdition, and build it up in truth and righteousness, He will require at our hands. Whatever can be accomplished by holy living—by a painstaking discharge of every duty—by fervent prayer—by faithful warnings—by affectionate intercourse for the immortal beings committed to our charge, we must do, as we would be faithful to our trust, and loyal to our crucified Lord. We can make no atonement for delinquencies that endanger a soul by sequestering ourselves to absorbing study, or by profound and eloquent teachings in the lecture-room. Learning and eloquence are, indeed, desirable talents in a teach-

er, but something besides them is demanded in a Christian teacher.

I will not offer any apology for these plain, and, I trust, practical remarks upon the teacher's duty. Indeed, I could not conscientiously refrain from making them. I do not set up for a censor. I only avail myself of a providential occasion for giving utterance to what I conceive to be just and important truths. In thus preaching to others, I read a homily to myself. I claim no unusual exemption from the errors which I have marked for observation, and I acknowledge the full weight of the responsibilities which belong to our vocation.

I will close with one or two suggestions, arising very naturally from those which have gone before, but, like them, desultory, and laying claim to no merit but that of being practical, and, I hope, useful. A good deal of objection has been felt and expressed in some quarters at the employment of ministers of the Gospel as teachers in our higher seminaries. I do not complain of the existence or the promulgation of such opinions, and I profess the highest respect both for the purity and respectability of the sources from which they usually emanate. Still, I must be allowed to say, that some observation and experience have tended to convince me that this practice is, to a considerable extent, useful and unavoidable. Our religious public have rather demanded that the institutions, got up with great efforts and sacrifices under the auspices of the Church, should be intrusted to the management of those, who, in their public character, no less than in their literary attainments, may possess the strongest claims to general confidence. If the union of these qualifications has been found to exist more frequently in ministers than in others, it has grown out of their larger circles of acquaintance, and the affectionate regard with which our friends are wont to look upon those who sustain to them this interesting relation; and if I have exhibited aright the teacher's duties,

all will perceive that, in addition to the reasons just assigned, the office, the experience, and the influence of a clergyman are, in a special and peculiar manner, adapted to increase the usefulness of an instructor of youth. My personal relation to this subject might well excuse me from saying more, but its great practical importance, which my providential position has compelled me to feel, induces me to express the further opinion that the Church, at least in the present condition and youthful state of our institutions, must be content to spare a considerable number of valuable preachers to this service. Within the sphere of my acquaintance, there has existed, for some time past, a tendency to leave scholastic employments for the active duties of the ministry, and that to an extent which interferes injuriously with the stability of our faculties of instruction. There is just ground of complaint, most certainly, when ministers desert the itinerant field with the idle hope of finding more of ease, or emolument, or respectability in the teacher's office. There is this to be said, however, by way of mitigation in all these cases, that the ministry may well afford to spare such men, though, in truth, the schools do not want them. My concluding remarks are designed to guard against the misconstruction of some of the doctrines inculcated in this discourse. I have not hesitated to assume for the instructor a vast amount of responsibility, and to hold him to an account under high sanctions for the faithful and religious discharge of his duties. Parents and guardians often demand of us something more than this. They send us their sons and wards already corrupted in principles, and lax, perhaps, in morals, through neglect in domestic training and vicious example, and then require of us the impossible achievement of forming their hearts and lives to virtue and piety. It is not a rare or an agreeable incident in a teacher's history, after he has done all that faithful, affectionate admonition, patient discipline, and fervent prayer can do to reclaim and save an immoral or

skeptical youth, to get a letter from his disappointed, mortified father, full of reproaches against himself and the institution because these efforts were not successful. Such parents, and all parents, should remember, that teachers can not perform what in its nature is impracticable. We will do what we can, but we dare not guaranty the reformation of a profligate, or the conversion of an infidel youth. Neither scholastic discipline nor Christian efforts may interfere with the high prerogatives of moral agency, and after we have well done our duty to all committed to our charge, each must stand or fall to his own master.

V.

LOCAL ATTACHMENTS CONDUCIVE TO PATRIOTISM.

SUBSTANCE OF AN ADDRESS AT THE DEDICATION OF INDIAN HILL CEMETERY, ON THE 30TH OF SEPTEMBER, 1850.

After the interesting argument to which we have listened, setting forth the good moral influences which we may reasonably expect to result from this public-spirited enterprise, I am precluded from dwelling on that most congenial aspect of the subject beyond expressing my hearty assent to its truth and importance.

Allow me to advert briefly to some social and political considerations connected with this movement, and to express my strong hope that this and similar improvements, now become so common in this country, will contribute, in some measure, toward providing for one of the most urgent, though little appreciated wants of our great republic—I mean the want of local attachments, and, in so far as this essential element is concerned, of love of country. Unquestionably our people possess, often in a high degree, that species of patriotism which is proud of our broad, fruitful domain, and of the free institutions under which, by right or by wrong, it has asserted its claim to regions more extensive than all civilized Europe. We no doubt sympathize deeply with the martial deeds that emblazon our early and our later history, and have enough of the martial spirit to resent insult, and repel injury, and assert all just pretensions, whether of dignity or interest.

With all this fiery patriotism, however, no people on earth, civilized and well to do, are so nearly destitute of love for their native land. There is among us almost no attachment

to the soil—to the spot where our ancestors lived, and died, and were entombed—where we inhaled our first breath, and drank in Nature's loveliness, and learned to live, and think, and feel, and be happy and virtuous amid the dear charities and sympathies of family and home. As a people, we are nearly destitute of this elevating, holy sentiment, which Nature seems to have implanted in the instincts of the race. We are strangers to the feeling which draws back the Switzer and the Tyrolese from the most distant regions, to spend their declining years in their native land, and lay their bones with their fathers. There is among us, I think, no such passionate *amor patriæ* as animated the expatriated Jews who wept by the rivers of Babylon, and when invited to join in the mirth of strangers, answered rebukingly, "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning." I am quite sure the observation, and most likely the experience of those who hear me, will confirm the justness of these statements. It is both as cause and effect of this national peculiarity that the American is essentially a migratory animal. It is only an exciting pastime with our young men to transfer their domicile to remote, unexplored regions. Even our schoolboys feel the inspiration of their anticipated foray into regions beyond the Alleghanies and the Mississippi, and of late beyond the Rocky Mountains, quite to the no longer fabled El Dorado.

This strange irreverence for hearth and altar, for the *genii locorum*, which in more primitive and better days men held to preside over the natal spot, and keep vigil about ancestral burying-grounds, is not the disease of a few thoughtless adventurers. It is the spirit of our population, which, with some reasonable guaranty of better thrift and a healthy climate, might, I verily believe, be induced to migrate in a body to the Valley of the Mississippi, or of the Sacramento, or perhaps of the Amazon.

I have sometimes imagined this estrangement from one of the strongest sentiments of humanity—this preternatural alacrity to emigrate, no matter where, so we may escape the sight of the hills and valleys on which our eyes first gazed,' may not be wholly unconnected with our destiny as a nation, appointed to assimilate such crude masses of foreign population, and to subdue to the purposes of civilization and liberty a vast continent still mostly in forest. It is satisfactory to be allowed even to suspect that some good may be accomplished in compensation of an evil, certainly one of the most stupendous of those which deteriorate our national character and depress our civilization.

It would be easy, I believe, to demonstrate that New England and the older states would have been richer and wiser, and more virtuous, as well as more populous, had an impassable barrier been reared upon their borders to forbid the portentous hegira of their most enterprising sons to the West and to the ends of the world. We boast of the salutary and conservative influence of New England emigrants upon new settlements, and I admit the justness of the claim ; but how much more valuable and powerful might it have been at home, in co-operation with its natural auxiliaries, before emigration had deteriorated and demoralized our stern native character, and shorn it of half its virtues ; and when excused from this eternal pioneering, it might perfect something ? What advances should we not have made in the useful and fine arts, in education, in refinement, in morals, in piety—in all that enriches and adorns human society, had not our life-blood been drawn away to animate and fructify crude frontier settlements ? Think of the condition of many beautiful New England villages and towns before the introduction of manufacturing industry had imposed some check upon emigration ; and even now, their population decimated every five years, their energies crippled by the abstraction, not of drones, who always stay, but of the young and active, who

mostly go—their churches and schools enfeebled—their enterprise paralyzed—all good and elevating efforts left to feeble old men and minors, and to others who have been *culled* in selecting volunteers for this great onslaught upon the occidental wilderness. If any one believes that the East would have experienced a plethora of population but for this drain, or that the emigrant, at least, improves his own condition by the change, I think it would be easy to demonstrate the fallacy of such apprehensions. I have only time to throw out the fact, itself a demonstrative argument, that the most crowded populations of New England are precisely the most prosperous—the best fed, the best clad, the best taught, the most moral, religious, and benevolent. The rich are richer, as well as more numerous, while the laborer gets higher wages, and is more elevated as an intellectual, social, and moral being.

Without some antidote or palliation of the tendencies I have adverted to, it is quite obvious that we shall never attain to the highest social condition; nor can we know the full strength and hallowing influence of domestic relations. It should be remembered that our historical position but strengthens these vitiating causes. For us there is no venerable past opulent in hallowing, plastic associations—no pre-historic period—no heroic age—no centuries of twilight, favorable to the growth of demi-gods, peopled with illustrious progenitors, who lifted up their heads above the clouds to converse with Heaven, and receive oracles of wisdom for their posterity. And the boon denied us by the past, the future is not likely to supply. If history furnishes us with few sages and heroes to be our Mentors and patron saints, political partizanship and the license of the press stand pledged that no more great names shall remain untarnished to be written on its instructive pages. We are a new people, without radication in the past, without prescription, and without traditions; and yet it is of the very genius of our nation to turn its back

upon all history, and work out social and political problems for itself. Socially, if not politically, we are yet an experiment. "It doth not yet appear what we shall be;" and they who have eyes to see what interests are involved in the result, do well to multiply securities for our future well-being, and to provide, as far as may be, for posterity, such molding influences as may prove a salutary check upon the mischievous agencies at work among us. In this view it is that I accept omens for good in this and similar undertakings, recently become so frequent in our country, as I think we shall certainly be the better for all observances and all institutions which tend to invigorate domestic and social ties, and combine with the fleeting present the past and the future. Perpetuity, then, to the vernal fast and the autumnal thanksgiving, that bring with them a good savor of the Mayflower, and of pre-revolutionary struggles and triumphs. Honor to the poet who indites ballads to be sung by young men and maidens in praise of our green fields, and granite hills, and patrimonial elms, and mossy fountains. I rejoice in the centenaries and semi-centenaries that recall the truant sons of our rural towns and hamlets to the old Church or the shaded common, to recount together their worthy deeds, and number their host of statesmen, scholars, divines, and money-magnates, and to be renewed in good aspirations and moral power by standing again upon the natal soil and breathing ancestral air. I may smile, but I yet rejoice, as tending to social amelioration, at those rather pretending family rallies, which lovingly invite all the scattered descendants of the John Doe or Richard Roe who landed on the Plymouth rock to assemble at some patriarchal mansion, and exchange greetings and verify their tables of genealogy.

More, perhaps, than from any of the causes here suggested, may we look for these ameliorating social and domestic influences from such improvements as that which we are assembled here to inaugurate. The idea, of which we are called

to witness this tasteful, practical development, is comparatively new in this country; but it addresses itself so strongly to the best feelings of our nature, that we can not doubt the good example already set in so many of our cities and inland towns will be generally imitated. We shall then have introduced into the bosom of society a new element of influence, from which it seems to me reasonable to expect beneficent and lasting results. I can not doubt that a decent cemetery, beautiful and commanding in position, guarded from waste and sacrilege with pious care, where the dead may repose in honor in view of the living, their names preserved from age to age with monumental fidelity, and their memories and virtues reverently and lovingly cherished by their posterity, will exert a real and powerful, though silent influence, in molding the character, and in exalting and purifying the sentiments of a people. This good influence, at first little appreciable, will gain strength from year to year, and from age to age, as the line of honored ancestors lengthens into the distant past, and so thickens the "cloud of witnesses" under whose approving or rebuking eye the youth of the future will be called to form their character, and act their part among men. We are not likely to calculate too largely upon the affluence of moral forces to flow forth from the enterprise when time shall have been allowed to people these beautiful heights with some generations of the honored dead, and increasing domestic piety shall be able to recognize, presiding over each family group resting together here, a Christianized *genius loci*, potent to animate the living to all virtue, by bright examples of ancestral endurance and performance. ever vigilant and eloquent to plead the piety and public spirit, the patriotism and patience of the fathers, as honorable and powerful incentives to strenuous endeavor and manly achievement. Who, not quite dead to all that is magnanimous in our human nature, could be content to act an ignoble part under the awful gazes of such a venerable sen-

ate, or prove recreant to duty, under the silent reproaches that should find utterance from this holy ground ?

I trust I am no visionary, but I also give credit, in advance, to this enterprise for contributing something toward erecting a *past* for posterity—toward establishing a common centre for edifying remembrances and holy associations—a common ground, where we of the present may wait to greet the men of the future, to commune with them, and impart such lessons of wisdom as we have in store. I venture, also, to rely upon this improvement to strengthen, or even to create, in some individuals and families, much-needed local attachments, so essential an element of real patriotism. This consecrated soil will by-and-by imbosom treasure more precious than the gold of the Nevada, and no less potent, I trust, to attract minds of a finer stamp than *that* to spirit away the devotees of gain and ambition. May we not also hope that, so far as the good influences suggested shall continue to operate, posterity shall find here some guaranties against the bitterness and pettiness of political and sectarian strife; against pitiful neighborhood jealousies; against the prejudices of class and caste, in this community of possession and inheritance, where their fathers sleep the sleep of death so peacefully and so lovingly together ?

The degree in which the good ends hoped for may be secured will depend much on the good taste, the liberality, and, I will add, the perseverance with which this undertaking shall be prosecuted. I venture to express what I think must be a unanimous opinion, that the work has been commenced under favorable omens. An ample area has been secured fit for the sepulture of the dead of many generations—a wise provision against neglect, desecration, and desertion, so fatal to the sentiment and the moral of a cemetery. I like the name, also, and trust it will be retained, despite the fastidiousness of tasteful and fashionable, or of classical innovators; and I gladly accept whatever venerable legends do, by favor

of the popular tradition, linger about these summits. I will consent, on slender historical evidence, that a tribe of aboriginal men preoccupied this chosen site with their ancient dust, and that their hoary chief, now present in spirit, stretches out both his invisible hands, rejoicing to be the link of connection between the once rival, now peaceful races, and the medium of communicating venerable traditions that shall anticipate the lapse of coming ages in enriching the Indian Hill Cemetery with a legendary sanctity.

The site chosen harmonizes admirably with the object. This is confessedly a glorious mount, made solemn, and majestic, and monumental by Nature herself. Separated from the unconsecrated domain around it by deep, well-defined valleys, it lifts up its head in quiet dignity, and kindly opens its genial sun-lit bosom to receive a holy trust. It looks down from its serene elevation like a guardian angel upon our rural city, and is yet so near, it may breathe out in gentle whispers the lessons of wisdom it has to deliver. If the artificial improvements shall, throughout, maintain a proper correspondence with the beautiful, enduring, massive features of the site, I know not what may be wanting to the satisfaction of my highest idea of a rural cemetery. I trust the conductors of this enterprise will forever repudiate the vicious taste which has already desecrated some of our new cemeteries with fragile, finical, ambitious monuments, which cater to living vanity, but sadly disturb the proprieties, and do violence to the meaning of funeral memorials. The first demand of such a monument is massive solidity, which will resist forever the action of the elements, and faithfully preserve the record intrusted to it. An error here leads to speedy dilapidation, oblivion, neglect, and desecration, each destructive of all the good ends such a memorial is designed to subserve. The ancients managed this matter better than we. The tombs of Egypt have survived the race who built them for more than three thousand years, and from the inscriptions and sculpture

that still adorn them, Wilkinson has been able to derive a more perfect account of the customs and ideas of that ancient people, than we possess of many of our contemporary nations. The ancient Jews, as also their brethren of Petra, formed their sepulchral memorials to endure as long as the world shall last.

Their medieval and later descendants have imitated this good taste, and their simple monuments, consisting of massive oblong blocks of compact limestone, inscribed with Hebrew epitaphs, and still in good preservation, cover the western slope of the Mount of Olives. These imperishable memorials of the dead are placed upon the top of the graves, which they completely cover and protect, and they contrast very favorably with the Turkish cemetery, under the city wall on the opposite side of the valley of the Cedron, where the tall, slender marble head-stones, scarcely one inch in thickness, are many of them broken and prostrate, and the curiously-carved turbaned heads, which once surmounted them, lie on the ground defaced and neglected. One is here reminded of too many of our old cemeteries, which have fallen into a state to excite indignation toward the living rather than veneration for the departed. Taken in connection with the shallow graves, which often expose the coffin to view, and emit offensive odors, this scene of dilapidation and waste, close to the gates of Jerusalem, is sufficiently disgusting. It is the worst-kept burial-ground which I remember to have seen in the East.

Here I will throw out my last suggestion in the form of an earnest exhortation to all concerned—to the proprietors and the public—to guard this beautiful spot, henceforth sacred to the repose and the memory of the honored dead, against our besetting sins of neglect and desecration. Some decent concern for the reputation of the town should be an adequate safeguard against such abuses; and so much we would expect from this sentiment of solemn self-respect, but for cer-

tain dubious mementoes that rise up in protest in so many places around us. If this new field of the dead is destined to fare no better than many others, to which we might invite your attention, then we may quite despair of all the moral and social results which now so strongly commend it to our hopes. It may be set down, I think, among things about which no reasonable man can doubt, that a waste, abandoned cemetery, its monuments fallen and defaced, buried in rubbish, or used to bridge yawning gulleys, or re-set according to some utilitarian principle of order, which may chance to plant the venerable memorial of departed worth, with its edifying couplet of pious verse, or its text of Scripture, full over the moldering dust of some forgotten publican or sinner, who in his most thoughtless days would have been shocked at such irreverent use of holy things — that such a cemetery must, till the laws of the human mind are changed, be eminently vulgarizing and demoralizing to the community that tolerates the abuse in its midst. Kept, as I trust this will ever be, in decent harmony with its sacred objects and uses, and with a proper respect for the dead—in harmony with the elegant taste which so distinguishes our beautiful town, and in harmony with the glorious scenery around, on which Nature has lavished such a profusion of loveliness, this cemetery may be to generations yet unborn the source and the centre of elevating sentiments and hallowing emotions, the nursery of domestic and civic virtues, and in some measure, at least, the handmaid of civilization and religion.

VI.

MISSIONS TRIBUTARY TO LITERATURE AND SCIENCE.

AN ADDRESS AT THE OPENING OF THE MISSIONARY HALL OF THE WESLEYAN UNIVERSITY, JULY 1848.

I FEEL a lively satisfaction at seeing with us, on this occasion, so many intelligent ladies and gentlemen, our neighbors and fellow-citizens. Their presence is always most welcome at the public exhibitions of the University. The approbation of a liberal, discriminating audience is ever accepted by the student as a friendly tribute of respect to his probationary efforts, and it acts with no inconsiderable force as an incitement to industry and excellence.

I experience a still higher pleasure in the assurance that the religious character which appertains to the objects of this assemblage, as well as to our simple exercises and temperate festivities, constitutes an additional and chief attraction with those who hear me. You are all aware that this meeting was appointed for the purpose of setting apart, with some appropriate formalities, and inaugurating as a Missionary Hall for the use of the students of this University, the plain, but decent and commodious apartment conceded for this purpose by the prudential committee, and fitted up by the liberality and enterprise of several Christian friends. It is intended that this room shall become a depository for such specimens of the industry and arts of unevangelized tribes, and for such symbols and implements connected with their religious ideas and worship, as shall aid the inquisitive student in acquiring the most ample information, and the most vivid impressions in regard to the actual condition, moral and economic of the

heathen world. It will be perceived that we already possess a valuable commencement for such a museum, and we may confidently trust the zeal and liberality of Christian friends, especially of missionaries in the foreign field, for its gradual enlargement.

It is expected, too, that a collection of books and periodicals, devoted to missionary subjects and interests, will here be accumulated. We hope, also, at no distant period, to see the walls of this hall covered with maps and charts, which shall portray to the eye of the benevolent inquirer the vast extent, and precise position and configuration of the immense deserts that invoke culture at the hands of Christian men. Here, too, is to be the place of congregation, and consultation, and sympathy, and prayer, for pious students, whose hearts God may touch with a benevolent concern for the spiritual welfare of pagan nations. They will meet here for pious converse—for fervent supplications—to imbibe and communicate holy aspirations and Christ-like ambitions—to learn to weep over perishing millions—to stir up each other's swelling hearts to great enterprises and great sacrifices—to snatch coals of fire from an ever-blazing altar, and rush away, as God may speed them, to kindle an inextinguishable flame in dark, accursed regions, which are now *Anathema Maranatha* because they love not the Lord Jesus Christ.

With such objects and such anticipations, can any one look upon this as an occasion of inferior interest or slight significance? Let it be remembered that it was in a New England college, and under circumstances far less imposing and encouraging than those with which we are surrounded, that Mills and Judson, and their humble associates, originated the idea of that great system of benevolent operations which constitutes the peculiar glory of our American churches, and has already visited with the dawn of a great moral revolution one half of the globe. I think it will be admitted that the missionary enterprise is worthy the special regards of ed-

ucated young men, and that we do well, as persons intrusted with educational interests no less than as Christians, to bestow what encouragement we can upon all attempts to imbue with the missionary spirit all the sons of this University. The missionary spirit has already become, and must more and more become, the great characterizing spirit of our scholarship and our civilization. Missionaries have done more than all other men, within these last forty or fifty years, to extend the boundaries of the most interesting branches of human knowledge. So lately as the close of the last century, we knew scarcely any thing definite and valuable of the human race beyond the boundaries of Christendom. Even Greece, and the regions bordering upon the eastern shores of the Mediterranean, once the most celebrated portion of the earth, had nearly faded out of human recollection, while the continent of Africa, and interior and Eastern Asia, containing more than one half of the human family, were literally *terræ incognitæ*, so far as any trustworthy, valuable acquaintance with their races, their language, literature, morals, and religious opinions was concerned. Now it may be affirmed, that through the labors of the missionaries, these dark regions have, for the most part, been brought under the eye, not only of the student, but of the general reader. Even the more remote continents and islands of Australia and Polynesia, until very recently unheard of by the most scientific geographer and the most adventurous navigator, through the investigations of the missionary, now supply the elementary lessons of our school-books, and matter for the ordinary newspaper paragraph. We have learned more of India since Carey and Ward first planted the missionary standard amid its idolatrous millions, than all that had previously been revealed from the passage of the Indus by Alexander the Great to the trial of Warren Hastings. China bade defiance to the curiosity of scholars and the ambition of statesmen; but from the days when Morrison visited its dark shores in the name

of Christ, the deep mystery of so many thousand years has been gradually dissolving, and the world is rapidly coming into possession of all the secrets of its language, history, laws, customs, and religion. Think of the stupendous contributions to the stock of human knowledge and to the means of human progress made by the missionary, in having reduced so many barbarian dialects to grammatical order, and subjected them to the conservative protection of written and printed characters! Think of the facilities offered to the universal spread of knowledge, and to the civilization and fraternization of all nations, by the publication and diffusion, in all human tongues, of that great classic, the Bible! If the revival of letters in Europe is justly ascribed to the recovery and diffusion among colleges and scholars of the works of Aristotle, and Homer, and Cicero, what may we not expect from the universal circulation of the Bible in all the dialects of the human race, throughout all the families of man? of the Bible, the great store-house of truth and wisdom, historical, ethical, religious, and jurisprudential? Who does not see that the missionary enterprise has just awakened us not only to such an era of Christian triumphs as was unknown to the former history of the Church, but also to such an era of wide spread knowledge and universal illumination as was unknown to the preceding history of the world. These heralds of the cross are the men who, in the midst of their self-denying labors to propagate the Gospel among the benighted heathen, contrive to send home to us satisfactory solutions of great geographical and scientific problems, for the elucidation of which Cooke, and La Peyrouse, and Ross, and Parry, have been sent out to traverse the terraqueous globe, along all its parallels of latitude and longitude, and to struggle up toward the frozen poles, through the dim, boisterous regions of perpetual ice and storm. These are the men who are constantly accumulating data for the settlement of great questions in language and ethnology, upon which so many eminent schol-

ars have spent their lives in vain, and in which many of the profoundest discussions in history, philosophy, and theology wait to find their satisfaction.

The missionary enterprise, then, commends itself to the favor of the man of letters and the philosopher no less than to the zealous follower of Jesus. It is worthy of all honor as the pioneer of knowledge and civilization, and we think we do well to assign it an humble asylum and Lyceum within the walls of our University.

Where else will you find an idea vaster or sublimer than those offered by the missionary cause—more ennobling, more fitted to expand the intellect and enlarge the heart of an aspiring youth? "*Its field is the world!*" It meditates and proposes schemes for the removal of massive evils from the largest portions of the human family. He is no philosopher who doubts whether familiarity with such thoughts and plans will exert powerful and salutary influences upon generous, youthful minds. It is an historical fact, that missionaries, as a class, are characterized by the noblest attributes of humanity. I have had the happiness to know many of them in their fields of labor, the representatives of many different nations. Especially I would refer to those of the American Board of Foreign Missions; and I am sure I have nowhere met with men so magnanimous, so unselfish, so benevolent, so practical; so large and so elevated, and yet so modest and sober in their views. And this is but the natural result of their position and their work. They are toiling for others, irrespective of honor, or ease, or gain. The conversion of *the world*, and nothing less, is their chosen, cherished object. This, of itself, is enough to make them heroes and saints—a disinterested and benevolent motive to action—a generous, sublime theory, and a world-wide theatre of operation—these are precisely the most propitious circumstances for the training of able, true men.

I shall indulge in a single additional remark. The mis-

sionary spirit, which co-operates so beneficially with the efforts of the scholar, and so completely harmonizes with his honorable aspirations, is also in beautiful and perfect harmony with all the great, hope-inspiring movements of the times. What is the characteristic reigning idea of the great political and social changes, on which is now riveted the gaze of the civilized world? Unquestionably a profounder reverence for our common humanity — respect for the dignity, the rights, and the well-being of man. Hitherto the masses, who constitute the broad, solid basis of the social fabric, have been overlooked and neglected in the administration of human affairs, while the titled, the well-born, and the opulent, who form its graceful superstructure and its glittering pinnacle, have engrossed the paternal solicitudes of governments.

The passing revolutions, which are making wild havoc of thrones and aristocracies, are but the pulsations of a powerful sympathy for the human race; and it is their appointed mission to restore sequestered rights, and reinvest the masses with the immunities and the means of happiness provided for them in the bounty of Heaven, but impiously wrested from them by cunning and violence. If God is in these wonderful movements, they will not only result in the removal of old abuses and the establishment of free, equitable governments, but in elevating the entire position of men, and in the promotion of his intellectual and moral interests, not chiefly by the enactment of better laws, but by the subversion of former prejudices, and by inculcating a profounder respect for God's image, which the humblest, meanest of his earthly children bears.

It will be obvious to every thoughtful mind that this is precisely such a melioration in favor of the social condition of man as the missionary enterprise labors to attain in behalf of his spiritual interests. Until of late, our Christianity but too much resembled an odious and exclusive aristocracy. It busied itself with the interests of its own fraternity, and could

or would not be concerned for the salvation of pagan races. It had forgotten that the idolatrous Hindoo and the degraded Caffre have souls redeemed by the precious blood of Christ, each as dear to the impartial Father of all spirits as that of a civilized, opulent American or European. It would not recognize its obligations to seek and to save any sinners but such as spoke its own language, and wore its own livery, and dwelt near at hand, within the convenient range of its sympathies and efforts. Now, thank God, better auspices have risen upon the Church. She begins to care for the souls of the poor, and to be zealous for the lost sheep who have strayed into the wilderness. The spirit of missions has restored the true apostolic emphasis to the dead-letter of her divine commission: "Go ye into all the world, and preach the Gospel to every creature." She begins to look with some eagerness to the North, and the South, and the East, and the West, in quest of victories, and to think favorably and hopefully of Christ's claim to the heathen for his inheritance, and the uttermost parts of the earth for his possession. We see and feel the dawn of a brighter day. We seem about to recover the great idea, so long lost out of our Christianity, and to come anew into possession of the element of moral power, of which our Gospel has so long been bereft.

It is such a restored Christianity, entire in its complement of primitive ideas and aspirations, that we would seek to cultivate in this institution. Such a dispensation of the Gospel as is approved and fostered by its own evangelical missionary spirit we earnestly covet for all the sons of this University; and it is with the hope of promoting, in some small degree, objects of such paramount interest, that this apartment has been fitted up as a place for missionary prayer, inquiry, and discussion. In the same pious hope, let us now proceed to invoke the Divine blessing upon this humble attempt to promote the cause of our adorable Redeemer and Lord.

VII.

OUR PECULIAR ADVANTAGES FOR MISSIONARY ENTERPRISE.

AN ADDRESS AT THE ANNIVERSARY OF THE FEMALE MISSIONARY SOCIETY OF BALTIMORE, JANUARY, 1849.

A MAN of enlightened piety learns from the great changes that constitute the history of nations and of the human race a very different lesson from that which the same events inculcate upon others. Political changes, and the far more important revolutions which industry, invention, and education are silently achieving, announce to the mere statesman or philosopher our near approach to the good time so long anticipated, when their favorite political, social, and economical theories shall find a favorable field for development. The downfall of thrones is to usher in new republics; war and bloodshed are to clear away obstacles to the establishment of new institutions and ideas, and to fatten the soil for the growth of general virtue or happiness. The diffusion of knowledge and the arts of life will qualify the masses to exercise the various functions of self-government. The extension of commerce and the increase of wealth are tending to the same political and social millennium, by giving additional consideration and influence to the common people, and so securing to them a recognized position of respectability and power. The extension of empire by war or treaty—the opening of new sources of mineral, mercantile, or agricultural riches, are to the disciples of Fourier and Socialism so many intimations of the speedy realization of their hopes in the more equal distribution of property and happiness, under a wide-

spreading, unrestricted system of association and communism, when all the evils of monopoly, competition, and prescription shall be unknown — when the highest amount of enjoyment will be secured by the smallest amount of effort, and when common labor shall become a pastime, equally honorable and equally profitable with the achievements of the most gifted intellect and the most exalted station.

The sober-minded Christian may or may not be able to contemplate the movements of history with such bright anticipations. Education and temperament will no doubt have much to do in fashioning his sentiments on these and kindred subjects. Quite certain it is that nothing in his religion can operate to impair his patriotism or chill his philanthropy, for it was his religion that taught him to pray for the peace of Jerusalem, and to love his neighbor as himself. Still he will unquestionably find for the great changes that are passing before his eyes an interpretation, not very intelligible to those who are strangers to his principles. The Gospel has made him cognizant of new and unsuspected relations. He views the world, and consequently the world's history, from a peculiar stand-point; and thus seen, they of necessity present to his anointed vision peculiar aspects. This world finds its true import and significance in its relations to eternity and to God. They greatly err, therefore, and really miss the whole matter, who discern in the changes in human affairs nothing higher and more ultimate than the perfection of art, and science, and government, and the indefinite increase of intellectual, social, and physical enjoyments. These have much to do with the well-being and dignity of man's earthly career; but that career itself, and all its accompaniments, have neither value nor dignity apart from their connection with things eternal. God's providential government of the world is doubtless conformed to this fundamental idea; and while each special movement in his administration may be exerting manifold and important influences upon man's earth-

ly welfare, it has intrusted to it, as its primary and chief function, the advancement of Christ's mediatorial kingdom. This is the only Christian exposition of the true theory of the world. Every other must be held to be infidel and atheistic, unworthy not only of the Gospel, but of any system of philosophy which does not go the length of rejecting the principles of all religion, revealed and natural. We must accept this as the true method of interpretation for all of the great facts and events which constitute the actual *status* and condition of the world. We shall know their intention, and the Divine mind that lives and moves in them, if we can ascertain what agency they are fitted to exert in recovering the world from sin, and promoting the Redeemer's kingdom among men.

In briefly adverting to some of the providential facilities for the propagation of Christianity, which now exist in number and degree to an extent wholly unexampled in any previous age of the Church, my object is not so much encouragement as instruction and reproof.

1. *The terraqueous globe has been carefully explored.* Little more remains for the discoverer, since all existing continents and islands have been visited—all seas examined and portrayed upon the navigator's chart. If there are yet any unknown lands, they are walled in by mountains of ice, and are probably not more inaccessible to the sailor than uninhabitable by mortal man. We know better what Christ meant when he said, "The field is the world," than did the apostles, to whom was given the great commission, "Go ye into all the world, and preach the Gospel to every creature." Peter and John had never heard of China then, now the most populous of empires; nor of Japan, nor of the vast undiscovered America. Less than one half of Europe and Asia, with a narrow shore along Northern Africa, probably constituted the "world" of the primitive disciples. We are now able to take in the full meaning of that significant word. The metes and bounds of the field of our evangelizing labors are well

defined. We know our whole duty. There is a signal advantage in being thus enabled to adopt our plans to the entire enterprise to be accomplished, and that at the outset.

2. *The world is now open to the missionary, and easily accessible.* There is not a considerable island or a populous nation on the globe which may not be reached in three or four months from New York. Paul found more difficulty in making the voyage from Asia Minor to Rome, now a run of some three days, than we encounter in circumnavigating the globe.

3. *The relations of Christendom to unevangelized nations is favorable to the dissemination of Christianity.* The Christian nations are highly civilized as well as powerful. They are the acknowledged superiors of pagans in all the arts of peace and war—in literature, science, and agriculture. Asia and Africa have long been accustomed to receive law and instruction from Christians, as from a superior and more favored race. They are dependent upon their commerce with Europe and America for many of the necessaries and conveniences of life. Add to this that England, the most Protestant and religious nation on the Eastern Continent, rules by her laws and arms over one hundred and fifty millions of pagans, and by her policy and influence over three hundred millions more, who are all accessible by Christian effort. As the result of all this, Christianity is placed in the most favorable position for making aggressions upon pagan idolatry. The first propagators of the Gospel lacked all of these advantages. The Jews, who were the first preachers, were inferior to the other Asiatic nations along the shores of the Mediterranean, and more so to the Greeks and Romans in arms, learning, wealth, and civilization. They were esteemed little better than barbarians by their more polished neighbors, and every where had to contend with the most inveterate national as well as religious prejudices.

4. If we confine our attention to *the resources of Chris-*

tianity in its own proper, acknowledged domain, we can not but be deeply impressed with their *sufficiency for all the demands of unevangelized nations.* Nominal Christians are numbered by hundreds of millions, and the most contracted charity can not doubt that vast multitudes are the real disciples of the Savior. It is edifying and cheering to the lovers of the missionary enterprise at home, and most sustaining to the expatriated missionary himself, to reflect upon the countless host who may be presumed to sympathize with this great Christian movement, and to offer in its behalf their fervent supplications before the throne of grace. The apostles would have triumphed at such an array of champions for Christ. Christian nations have, moreover, the wealth of the world, and the truly pious among them possess a large proportion of pecuniary ability. If the entire heathen world were at this moment divided into parishes of convenient dimensions, the Church might easily supply them with pastors, and its opulence might, without any serious inconvenience, defray the needful expenditure of money. I do not speak of what the Church is willing to do, but only of what it is *able* to do, provided it had a mind to do its utmost. You will recollect that I am enumerating the providential facilities for carrying out the missionary enterprise now at the command of the Church. I seek to draw your attention to what God has wrought in behalf of this cause, and I refer to His worthy deeds, that his name may be honored, whatever shame and reproaches may fall upon us for neglecting to work manfully in the vocation with which heaven does so manifestly call us. I wish to show, though it be for the thousandth time, that, through the Divine bounty, we are fully able to go up and possess the promised land only in so far as we are disqualified by a moral inability, which constitutes our deadliest sin. I have no heart to ply this threadbare topic as an argument or an exhortation, easy as it would be to demonstrate that what Christians squander upon themselves in luxuries, in wine, or

in cigars, or in tea, or in useless ornaments, would be sufficient to inundate the whole earth with Gospel influences.

Who heeds such a statement? The truth of it is too clear and powerful to be of any use as a motive to action. We acknowledge it before the words have passed the preacher's lips, and straightway set it aside as an antiquated proverb, just as such tremendous truths as death and eternal retributions are without effect upon an impenitent sinner, because they are things unquestionable, and, withal, lack novelty. No, I do not refer to the ample, superabounding resources of the Church for any other purpose than to show how fully God has accomplished His part, and how demonstrably the fault of so much tardiness in the missionary enterprise lies wholly at our own door.

5. It is in the same spirit that I refer to *the facilities afforded by the printing press for the wide diffusion of religious knowledge.* The press may be regarded as a sufficient substitute for the miraculous gift of tongues, since a single individual, having once mastered a strange language, may now speak to hundreds of thousands; whereas the primitive teacher, though endowed with this miraculous gift, was nevertheless confined to a comparatively narrow sphere of action.

6. *Political changes all favor the spread of the Gospel,* not only by removing legal and other obstacles, but by weakening the force of prescription and tradition, and turning the minds of men toward new sources of illumination. The right of free discussion obtains new guaranties. The masses become more intelligent, wealthy, and powerful, which increases the resources of the Church, and, at the same time, tends to discourage wars, which are hinderances most to be dreaded by the missionary enterprise, since they hinder the freedom of intercourse, derange the finances of mercantile communities, and often lead to the breaking up of missionary stations. PEACE is to usher in the millennial glory of the Church.

7. The last of our peculiar advantages for the missionary work to which I invite attention, is *a great change in the sentiments of Christians.* The Church now acknowledges its obligation to evangelize the world, an advance on its former convictions which sufficiently indicates the Divine interposition. It is hardly fifty years since the missionary spirit of primitive Christianity was revived—not half that time since it obtained any considerable extension. We must admit, I fear, that its operation is most partial and imperfect, yet has it made a lodgment in the convictions of the general Christian mind which we may safely predict no vicissitudes of opinion will hereafter disturb. I think we may confidently anticipate a steady growth in missionary zeal and activity, and that our children will look back on our feeble efforts and stinted sacrifices with shame and wonder far more intense than that with which we now contemplate the absolute indifference and infidel apathy which so recently prevailed in every department of the Church. That there is ever to be a retrograde movement in this holy enterprise—that this age of awakened sympathies and incipient effort is to be followed by other ages of sloth, skepticism, and disloyalty to Christ, will hardly appear credible to any who have a tolerable appreciation of the inherent power and tendencies of the Gospel. Doubtless it is the good hand of God that has brought us thus far in the path of duty. It is the Holy Spirit that has removed the vail from the heart of the Church, and enabled us to understand what is meant by the Holy Scriptures when they bid us "Go into all the world, and preach the Gospel to every creature."

Let us recapitulate, and sum up in a brief sentence our providential advantages for the missionary work. It may provoke us to grateful ascriptions of praise, if not to good works. They consist in our more perfect knowledge of the extent and wants of unconverted nations—in their easy accessibility by steam navigation, and other improvements in

travel—in the ample resources of the Church in men and money—in the high moral, political, and social influence of the Christian nations—in the power of a free press and of spreading liberty—and, finally, in the clear, strong, pervading convictions of duty with which God has latterly been pleased to visit his Church. And here I pause to exclaim, in grateful admiration, "What hath God wrought?" I inquire, "What more could He have done for His vineyard that He has not done?" Let us seek instruction in the facts before us. They conform precisely to the analogies of other Divine operations. The Church has been brought into precisely such relations to the conversion of the heathen as each Christian occupies in regard to his religious duty, or as the Church occupies in regard to the evangelization of sinners at home. God has given clear convictions of duty, and the requisite means for its performance. He now demands action and co-operation. This is the preordained order and method of the Divine procedure, in accordance with which your soul and mine was converted—in accordance with which all religious actions are and must be conducted: first, the knowledge and conviction of duty; second, the means of doing it; third, the human effort. You can not spare either of the laws of this problem. You may not disturb their order without insuring discomfiture. We blame the impenitent sinner because, knowing his duty, and being able, through grace, to perform it, he declines to make the attempt; and we do not hesitate to pronounce his case hopeless, so long as he maintains this attitude. Thus stands the matter, at this moment, between the Christian Church and the conversion of the heathen; and we can not hesitate to conclude that, without a system of efforts vastly more comprehensive, as well as earnest, than any that has yet been put forth, the Gospel will not attain any very signal triumphs. We may say, without irreverence, that God can not, without transcending the genius of the Christian economy, do more than He has done for the salvation of

the heathen. He may, indeed, overturn and overturn with successive revolutions. He may transfer the wealth and civilization of Christian nations to the unevangelized. He may break down partition walls, and make Japan as open and accessible as Oregon or Iowa, but all this must fall short of evangelization. Not revolutions, nor the extension of trade, nor the diffusion of knowledge and the arts, but the preaching of the Gospel, is the appointed instrument for converting the heathen. They can not hear without a preacher, and *sending* must precede the preaching. It seems to me there is a vague expectation in the Church that some how or other the world is to be converted by methods not announced in the Bible. We seem to be waiting for some indefinable agency to fall down from heaven or to spring up out of the earth, by which the work that hangs so heavily on our hands shall be accomplished in a marvelous, magical way. Whatever may be the character or the source of our delusion, it is at least true, that the great majority of Christians are neither doing nor attempting any thing of importance in the work dearest of all to the Savior's heart. In the fullness of our convictions, and the marvelous plenitude of our resources, we are little better than idlers in the vineyard we are appointed to till.

I would not bring railing accusations, nor offend the generation of the upright. Rather let us magnify the grace of our Lord Jesus Christ, which has put a better spirit into so many hearts. We can not doubt that a large and constantly increasing number of Christians are becoming awake to their responsibilities, and prepared in their hearts to act the part of faithful stewards. I rejoice in believing that those who listen to me this evening fully recognize their obligation to the heathen. Their presence is no doubt to be taken as an expression of their missionary zeal, and of their intention, here and now, as well as in other times and places, to make their offerings to this cause. I am sure, however, that all will be

ready to confess the imperfectness of their devotion to an interest so dear to the Savior, and will gladly commune with the argument and exhortation which seeks to stir up their pure minds by way of remembrance. Might we trust ourselves, however, for the most intense and enduring devotion to the missionary work, and could we extend to all our fellow-laborers in the same cause a yet larger measure of charity, we should yet have occasion to exclaim, in the sadness of our hearts, "The harvest truly is great, but the laborers are few;" "would that all God's people were prophets." So long as three fourths of the world's population are unevangelized, and the whole army of the Church's missionaries is numbered by hundreds, we must feel deeply the vast disproportion of the opposing forces, and the imperative necessity that rests upon us to be propagandists of the missionary spirit at home as well as propagators of the Gospel abroad. To qualify us for this two-fold function, we need to strengthen and *intensify* our own conceptions of duty. We need to have so much light and heat as will enable us to illuminate the faith and inflame the lagging zeal of others. We need to be ourselves so perfectly converted that we may afterward "strengthen our brethren." It is, in this view, an inquiry of much practical import, by what holy arts we may discipline our souls for the fit occupancy of so commanding a position, and diffuse around us the fervors of this much-needed revival. Incessant, earnest prayer—prayer especially for the salvation of perishing heathen—greater intimacy with the evangelical and prophetic Scriptures, which portray the triumphs and millennial glories of Christ's kingdom, and yet more, the abiding unction and baptism of the Holy Ghost, are the meet and hopeful discipline for the realization of such high aspirations.

1. The simplest truths of religion are rife with appropriate lessons, and will, if we give heed to them, inundate with thrilling emotions our heart of hearts. Accustom yourselves

to think, that, of that vast host of heathen—more than the stars of heaven, or the sands on the shore—before whom imagination reels, and grows dim in its efforts to comprehend their innumerable multitude—every one is a *man*. He has a soul in him as enduring, as undying as yours—as full of susceptibilities to pain and to pleasure—to which heaven would be as blessed a boon, and hell as fearful a doom, as to your own. We greatly err if, under his fierce visage, and barbarous costume, and rude dialect, and gross habits, we fail or refuse to discern the elements of an endless, sensitive being, accountable at the bar of God for the deeds done in the body. He is one of those who, if they are liars, or thieves, or covetous, or idolaters, can not enter into the kingdom of heaven. He is one of those who, if they die in their sins, must perish; who, if they have done evil, will rise in the resurrection to everlasting contempt. For him, as for us, there is but one Name given whereby he can be saved. Think of this sinful man no more as a distant pagan, of a doubtful, shadowy existence, but as being like one of us—your neighbor, your son, your brother, or your husband—yet without Christ, or any knowledge of the way of salvation. Suppose he were not one of five hundred millions in so wretched a state, but the *only unconverted man in the world*. All others are children of God and heirs of heaven; he, a child of sin and wrath, on his way to hell. What efforts—what sacrifices might it not be your duty—the duty of the Church, to make for the salvation of this imperiled soul? I think you will agree with me that, in the case supposed, it should become the one serious business of the entire human race to labor for his rescue; for all the sacrifices and sufferings of the whole human family, protracted through their threescore years and ten, could never approximate to the fearful aggregate of agonies that shall make up the doleful experience of one lost spirit, for over the door of the pit where he lives out his undying death is inscribed ETERNITY. To illuminate

or rescue the victim of such a doom, the sun might well stand still in his career, and the whole earth ply its vast resources of power and skill. Well might the statesman leave his grave task—the man of business and the man of study rush from their accustomed sphere of action—the Church stay its songs of praise, to hasten with breaking hearts and eager hands to rescue this immortal child of the eternal God from a fate over which the universe and endless ages should never cease to mourn.

It does not detract from this statement, or fix upon it the suspicion of extravagance, that we are accustomed, from day to day, to meet scores of such unfortunates, without putting forth an effort, or a word, or a prayer for their relief. This cold neglect, of which we have learned to be capable, will not mitigate their doom, though it may aggravate ours. My argument, however, only solicits you to remember that the millions of India, and Japan, and China, and of the islands of the sea, are composed of such individuals as I have described—of individuals beset with such dangers, and pressing on to such destinies. To doubt this is to reject the Bible. It will be well to familiarize the mind with such contemplations, and to keep the heart, as much as we may, in communication with our brethren—in common with us, the offspring of Jehovah, who live without light, and die without hope on the other side of the globe. It will prove a wholesome discipline for us. It will awaken deeper sympathies for their hapless lot and dismal prospects. It may even nerve us to go or send to their deliverance. It will, at least, furnish our hearts with emotion, and our mouth with argument for the work of a home mission to the slumbering sympathies of the Church, in behalf of the doomed races whom Christ confidingly left to our Christian charities, but whom we have abandoned to die in their sins.

2. Some, there may be, who will find a readier and more effectual remedy for this prevailing evil by lifting up their

contemplations from earth to heaven. They may have acquired the habit of looking on the hard lot of the dying pagan with emotionless indifference, which can not be overcome by any effort they are now able to make. Still, they are no strangers to strong religious sentiment acting in another direction. They are conscious of a fervent gratitude to Christ, and rejoice in all opportunities to crown Him with fresh honors. Let such imperfect, though sincere disciples, remember that their adorable Savior has an interest in the subjugation of these revolted nations infinitely dear to His heart. The meek and lowly Jesus has all the ambition of a conqueror. He waits and longs to extend his sway over the entire earth. The vast dominions of Alexander, or Cæsar, or Napoleon, form no adequate theatre for the exercise of His grace and the manifestations of His glory. He did, indeed, indignantly reject "all the kingdoms of the earth, and the glory of them," when offered to buy his homage to the principle of evil. Still did He thirst for extended rule. The dark days of His earthly pilgrimage, and even the terrible agonies of the cross, were cheered by dazzling visions of conquest and universal empire. The memorable catastrophe, in whose presence the sun vailed his face, and the earth trembled, was a death-struggle for victory over a rebellious world. It was a guaranty of immense triumphs not yet accomplished. The blood of the cross sealed the irrevocable covenant which insures to our now exalted Redeemer "the heathen for his inheritance, and the uttermost parts of the earth for a possession." Still He "waits until his enemies be made his footstool." His glory is yet incomplete—his "joy is not yet full," nor shall he ever "be satisfied until he see the travail of his soul." Who, then, cares for the Redeemer's glory? Who can enlarge his heart so as to share His great sympathies? Who will help to swell the tide of His joy and the acclaim of His triumph? Rather, who that truly loves the Lord Jesus Christ will not eagerly embrace every opportunity to mag-

nify his name and accomplish his will? Well, here is an open field for the manifestation of love and loyalty. There is nothing which Christ so wants—nothing which his cause so lacks as large-hearted disciples, who comprehend his great designs in favor of perishing nations, and become cheerful co-workers with Him in the great enterprise of the world's evangelization. Be sure you can do nothing that will more honor or please Him. There are multitudes who are ready to do home work if it is only tolerably pleasant—who can feel home wants so they have been long recognized by the Church, and do not obtrude themselves in the guise of novelties; but of such Christians as can discern the signs of the times, and triumph over prejudice and selfishness, and offer themselves all the more cordially to a good work because it is a work of faith, of such there is even now but a scanty supply—grievously inadequate to the demands of the Savior. Let all such offer themselves freely to the Lord's service. Verily, He hath need of them. Let them stand in their lot manfully, and help on a cause which greatly desiderates hearty, thorough-going friends. If they are such friends, let them labor to diffuse the strong convictions that have made them so. Let them repeat and reiterate in every ear, and under every sky, the Divine sentence that has so penetrated their own hearts, "Go ye into all the world, and preach the Gospel."

3. I have dwelt upon the two *heroical* motives of the Gospel—love to the sons of men, and love to the Savior who died to redeem them.

These sentiments are the elements and sole constituents of the missionary spirit; and, were they fully developed in our actual Christianity, the advocate of this great charity would have an easy task to perform, or rather to be a Christian, and to be in heart a missionary, would be one and the same thing As yet, we are so far from having reached this advanced position, that devotion to the missionary enterprise is held to be at most only a graceful and appropriate adjunct to our piety,

which may, nevertheless, be very creditable and sufficient without any such supernumerary decoration. Only enough of the present generation of Christians are baptized into this higher faith to keep up and keep alive our evangelizing plans upon their present wretchedly inadequate scale. Even this is a work of infinite difficulty, which seems every moment, and in spite of all efforts, just on the verge of decline and extinction. It is plain to my apprehension, that a great deal of our apparent advancement is the forced result of stirring appeals and outward pressure, rather than the spontaneous growth of profound convictions and ardent zeal for the spread of religion among the heathen. That this profound sentiment of Christian duty has not as yet obtained more than a very slight influence over the mind of the Church, is perfectly apparent. After thirty years of strife and inculcation, our own Church does not exceed twenty cents as the average annual contribution of each member to the missionary enterprise. It would be a great mistake to suppose that every Methodist gives so much, or any thing at all. The society's income, on the contrary, is received in much more considerable sums from a very small minority of our communicants. Not one in five contributes any thing to an enterprise for which Jesus thought it worth while to lay down his life. If so few contribute their money, still fewer give their prayers for the salvation of the heathen. I can not hesitate to affirm this, though unable to prove it, because it is utterly incredible that a Christian of a sane mind would trouble himself to pray for a cause about which he is so indifferent that he will not give a dollar or a quarter of a dollar a year. He may utter some words about the heathen, which he flatters himself may pass for prayer, but they are far enough from that, and they do the cause as little good as his pecuniary offerings. Many, we have reason to fear, give who do not pray; but none, we may safely conclude, offer their prayers who lack the grace to offer any thing else. What would you think of a Chris-

tian who should make many fervent, long prayers in behalf of the starving poor around him, contributing, meantime, not a cent nor an effort for their relief? Be sure that enlightened piety will ever be as free to give as to pray, and that you and I will never live to see a Christian well to do in the world, or even with health and hands to work, pouring strong cries and tears in behalf of the heathen, giving, meantime, but a dollar, or half a dollar, or nothing at all, per annum, for their salvation. I much doubt if, in these days of light and action, the omniscient God ever sees such a spectacle in a devout man's closet.

4. Few, then, as there are who give, yet fewer, we must fear, *pray for the evangelization of the pagan world*, and yet the Church is brought up and kept up to this point with infinite toil. It is for the friends of the cause to labor on in faith and faithfulness, to insure farther progress and prevent decline. Manifestly, however, we want, and must have, a wider basis of operations—more zeal, more prayer, more faith, more money, and more active laborers, if we are ever to aspire to make the conquest of the world. While we are engaged in supplying present exigencies, an eye must be had to such broad and permanent improvements as will insure ample success in future. The very unsatisfactory position which we now find ourselves occupying at the end of thirty years of missionary effort, admonishes us to look to our past experience as well as to our present wants for lessons of instruction. Partly our pressing deficiency may be supplied by immediate effort, and partly it must wait for the more tardy, but more sure resources of the future. I have already referred to the chief obstacle in the way of our missionary enterprises—the too narrow basis of our operations—in other words, the feeble and partial development of the missionary spirit among us. This is manifestly a radical, and, if it will not admit of a remedy, a fatal difficulty in the way of all progress. As an effectual and sure, though not an easy corrective

for an evil so deep and inveterate, nothing promises so fairly as an organization, embracing all of the churches, which should have in view not so much the pecuniary contributions of its own members, as their personal efforts to interest all the members of the several congregations in the good cause. It should embrace a system of domiciliary and individual visitation, and carry the argument and the solicitations of this great charity to every fireside and every conscience. This would, in effect, be a home mission, toiling by the agency of all its busy hands, and feeling hearts, and persuasive tongues, to lead on the Church to a missionary movement for the conversion of the heathen. The active agents in such an effort should, I think, be females, as being, on many accounts, better fitted than men to find access into families and private circles. Large societies would not be necessary to eminent success. Though it would be highly desirable to enlist the aid of all, yet twenty, or ten, or five in each congregation might perform the work very usefully. So many earnest, prudent, warm-hearted—above all, pious, persevering women, might canvass a congregation annually or quarterly, collecting its contributions, stimulating its zeal, and gradually inducing a habit of thinking of the heathen, and of praying and giving for their conversion. With the encouragement of the pastor and the countenance of the official board, they would meet few obstacles to success beyond what all enterprises, undertaken for the promotion of religion, must expect to encounter. The lukewarm and the covetous would be the chief stumbling-blocks—and so they are to every enterprise that God loves. The fastidious will shrink from such intrusion upon their privacy; the proud will be horrified at such forwardness in ladies; some lurking opposition and some smothered contempt for the cause will be aroused where nobody suspected their existence. All this, and more, must be expected by them who work for Christ—who was himself often rejected and derided, and rose to his glory from a crown of

thorns, a scourge, and a cross. Such a system as I have indicated is perfectly practicable in every station and circuit in the land, and, carried out vigorously, could not fail of doubling our resources, and bringing on a glorious revival of the missionary spirit. All that is wanted to its complete success is the spirit of charity, labor, and perseverance—the love of Mary, blended with the diligence of Martha—the spirit of holy women of old—of those true, brave women, who followed Jesus from Galilee to Jerusalem, ministering to him—who wept at the cross, and watched at the sepulchre, when Judas had proved a traitor and Peter a coward. Such women—"honorable women not a few"—there are among us. May not this society, whose first anniversary we are met to celebrate, so modify its plans, if modification be needed, as substantially to test this theory? Let them extend their organization to all the churches of the city, and thoroughly pervade them all with their mission of love, and I confidently predict that the city will do more this year for the missionary cause than was done last year by the entire Conference.

A great revolution must take place before the Gospel can have full course even in our own community and in our own families. How can we hesitate to believe that, when Christ died to redeem the entire human race from the guilt and the curse of sin, He intended some greater thing than our eyes have yet witnessed? Did He intend that four fifths of these blood-bought souls should, even in our most Christian communities, live and die in their sins? No dark stigma of reprobation did He fix upon them. His free Spirit visits and enlightens all. Can we doubt that, with more thorough, and searching, and persevering evangelizing labors, the mass of the people might be saved? Is Satan always to triumph? Shall not they who are for us by-and-by be more than they who are against us? I can not divest myself of the strong conviction that a good day is to dawn upon the Church, when the Spirit of God shall be poured out

in unexampled affluence, and all shall know the Lord from the least to the greatest. Nor can I anticipate that this great change shall result from any marked revolution in the Divine economy, but rather from the Divine blessing upon greatly augmented and intensified human agencies. Chiefly will the basis of such a melioration be laid in a soil hitherto but very partially cultivated—I mean in the minds and hearts of the rising generation. The Church has not yet fairly tested the amazing power of Christian culture. Here is a mine of all precious ores, hitherto untouched save by some slovenly skimming and rummaging of the surface. To a more careful and thorough exploration, it will yield untold precious resources for the satisfaction of wants and the achievement of objects of which it has not yet entered into the heart of the Church to conceive. It is in this direction alone that we are to look for radical, lasting improvement, and to the teachers of our Sunday-schools, to the fathers, and, above all, to the mothers of our Christian families, do Divine Providence and the world's immortal interests commit the charge of raising up an enlightened, large-hearted, truly Christian generation, to carry out at home and abroad the beneficent designs of the Gospel. Then shall we have a Church fitted to the work, never yet half done, of home evangelization, and to that other greater work, as yet scarcely begun, of the evangelization of the heathen. Come, O generation most blessed, come quickly, to rescue from our feeble, polluted hands the sacred trusts for Christ and humanity which we hold but to neglect and abuse. We will rejoice, though we must blush at your presence in the great moral field, now a waste and a wilderness, through our unpardonable covetousness and sloth—through our debasing conceptions of duty, and of the depth and vastness of Heaven's merciful designs.

When these true sons of God shall come and stand in our places, the world will be converted. Their anointed eyes will read other lessons in the Holy Book than we have been

able to find there. Their consciences will recognize such a standard of piety as would put ours to shame. Then Christians will really *make sacrifices for Christ*, a thing much spoken of among us, but when or by whom made I have no certain knowledge. Then the Christian who lives at his ease, and makes no exertion to propagate the Gospel over the world, will be held to have a claim to piety just as creditable as the man who causes his children to pass through the fire to Moloch. Then Christians will toil, and enterprise, and speculate, and cross the sea, and penetrate the forest in quest of gold for the missionaries' outfit, or to give the Bible to some new language or kindred. It will then be held a great honor to give a son or a daughter to the work of evangelizing the barbarous heathen—not as now, an honor which every body will laud and shun, but which many will covet and eagerly seize. The world will then be converted to God, and not till then. We will work on in our humble measure and according to our low standard. Our children will, with God's blessing, do better. They will have a mind to *work*, if we train them wisely. To this great enterprise of raising up a missionary generation in the Church, let all direct their efforts and prayers. Let us teach our children a missionary catechism and a missionary creed. Let the pastor, and the parent, and the Sunday-school teacher join hands in this enterprise. It will not hinder us in our own proper part in the evangelizing movement. More likely we shall obtain new light from the contemplation of so bright a vision in the prospect—new fervors from the burning zeal of the coming reformation—new successes from the contemplation of triumphs that will surely gladden the Church in the days of our children.

VIII.

THE TRUE CONDITIONS FOR MISSIONARY ENTERPRISE.

AN ADDRESS AT THE ANNIVERSARY OF THE YOUTH'S MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH, IN MULBERRY STREET, NEW YORK, DECEMBER, 1847.

HAVING very recently enjoyed the privilege of addressing to some portion of this congregation an argument on the Christian duty of engaging cordially and earnestly in the missionary enterprise, I shall avail myself of this occasion to present some remarks upon the different departments of the missionary work—a subject which is attracting increasing attention, and about which there exists considerable indistinctness, not to say diversity of views. If I have rightly understood the special character of this meeting, the occasion is not inappropriate for such a line of reflection as I have indicated, and my discourse may treat of the peculiar and comparative claims of both the home and the foreign fields, without violating even the rhetorical unity proper under such a call as that in obedience to which I appear upon this platform.

Permit me, at the outset, to announce my opinion, that the claims of the nearer and the more distant work are never incompatible, nor can they, under any wise management of missionary affairs, come into conflict. Both are equally embraced in the comprehensive commission which makes every evangelical Church essentially missionary: "Go ye into *all the world*, and preach the Gospel to *every creature*." In this, the fundamental law of the Church, there is no room for raising questions about the remoteness or the proximity of those whose conversion is intrusted to our Christian zeal

and fidelity. Such calculations enter very properly into commercial speculations; but it strikes me that they are essentially out of place in the economy of the Gospel. Our great chart and directory, torture it as we will for responses indulgent to our sloth, affords no data by which we can accurately determine within what limits we may confine our evangelizing efforts, or beyond what degrees of latitude or longitude we are at liberty to leave sinners to perish. In regard to the proper measure of our evangelizing efforts, I know of no rule besides that propounded in so many forms in the Word of God—namely, that we consecrate ourselves wholly to the work of carrying out the merciful designs of Christ; that we "do good as we have opportunity"—"as God hath prospered us"—in a word, that *we do all we can*. In regard to the proper objects of our Christian efforts, we can never be greatly mistaken in our duty if we prefer that field of labor *where the want is most urgent*, and where there is *the fairest prospect of success*.

THE GREATEST WANT and THE GREATEST USEFULNESS—these are the two conditions which every missionary enterprise should strive to satisfy. Whether they may be more completely fulfilled in the domestic or in the foreign field, it may not, in all cases, be easy to determine. The duty of the Church may change with the times and with providential indications. Feeble churches may be called to provide for their own permanence, and for some indispensable home demands, before they can be prepared to engage efficiently in distant operations. In a country like ours, opportunities frequently occur in which the faithful labors of a home missionary, for a year or two, may raise up a new or confirm a weak congregation, which will, in its turn, become a nursery of missionary resources for the foreign work. These, and all other seeming exceptions, fall under the general rule, and satisfy its conditions of the "greatest want and the greatest usefulness."

Guided by this safe maxim, let us inquire for the duty of the Church, in reference to the several departments of the missionary work.

There is one important and deeply affecting aspect, in which the unconverted, who dwell amid our Christian institutions, appear as the victims of a want more urgent far than any known to pagan nations. They are sinners against a clearer light, and proportionably more guilty and more obnoxious to God's retributive justice. It will be more tolerable for the heathen than for them in the day of judgment. But while their need of the Gospel is confessedly greater than that of the dark idolaters of India and Japan, just in proportion to the superior advantages they have enjoyed, the prospect of future success with such persons is discouraging almost in an equal ratio. Do what we may, many will choose the way to death. The Church can not save them just because they are free agents, and choose to obey their own lusts. Much more might be done, and ought to be done, for these rejecters of the Gospel; but not, I apprehend, generally or chiefly by missionary labors. Greater zeal and faithfulness; more affectionate and earnest efforts by private Christians—their neighbors, their parents, their families, their associates in business—to warn and invite them, to dissuade them from vice, and lead them to the house of God, would probably do much more to snatch from guilt and from hell this very numerous class, than could reasonably be expected from any increase of ministerial agencies.

The personal efforts of the laity ought, and, I am persuaded, would, in a better state of piety in the Church, accomplish the larger part of the work among the neglected population of our towns which is now assigned to city missionaries, or neglected for want of them. Your true missionaries for "the Five Points," and the fifty other points in this and other cities, where irreligion and vice delight to find congregation and sympathy, are, as I have long been persuaded, unordained,

but not unanointed men and women from the adjacent or circumjacent congregations. In the capacity of Visitors, and Tract distributors, and Sunday-school pioneers and teachers; by private conversations, by prayer in families — especially with the sick and the needy — by prayer-meetings, and by the strong, manifold influence in all these and similar modes, to be gained by them over a rude and neglected populace, they may do more than the whole body of the clergy, aided by as many city missionaries, toward bringing these aliens from the commonwealth of Israel into our regular places of worship, and into the fellowship of the saints. It wants but a resolute and persevering outlay of faith, and charity, and self-denial, and patience, on the part of the Christians of our large towns, to Christianize the masses of unevangelized people. It is a work, however, that can never be done by proxy. You can not accomplish it, nor a tithe of it, by contributing money to send out preachers, to be left solitary in their domiciliary visits and their prayer-meetings, as if they might not only preach, but do the praying and the sympathizing, and represent the piety, and the heart, and the hands of the whole Church.

In estimating the comparative claims of our frontier population upon our missionary efforts, we are at liberty, I think, to conclude that their wants are less urgent than those of pagan nations, and if these constituted our sole ground of duty, our higher call to more distant fields would appear to be clear and imperative. Many pious individuals are to be found in all our new settlements, and a partial supply of ministers, inadequate, indeed, but yet of inestimable value, always accompanies the tide of emigration. Bibles and religious books are found in the most destitute regions, and some competent acquaintance with Christian morals and the way of salvation by Christ is generally possessed. These are great advantages, which exalt our border populations so far above the heathen, that no hesitation could be felt in pre-

ferring the latter in our evangelizing arrangements, if comparative religious destitution and want were the only consideration to guide us in our choice. But we are to have reference, not to these alone, but to the *prospects of usefulness*, and in this view the superior intellectual and religious condition of the emigrant settlements constitutes not only a reasonable ground of hope, but of safe calculation. Where there is already so much of religious principle, and knowledge, and restraint, and so much of actual piety, a little culture usually brings an early and an ample harvest. The seed providentially sown produces twenty, sixty, or a hundred fold, and the missionary is speedily merged in the pastor who lives on the increase of his own flock. The rapid successes and extensive usefulness of these frontier missions, even more than their urgent necessity, have commended them to the favor of the churches, and I am persuaded that every enlightened Christian must wish to see them still more widely extended and more liberally supported, unless, perhaps, in some improbable—I trust impossible crisis, in which the enlargement or maintenance of our missions to the heathen should come to be dependent on a more sparing outlay in the home field.

Missionary labors for the benefit of foreigners domesticated among us, find support equally strong in our fundamental principles. The want of the exotic is commonly more urgent than that of the home-born emigrant, not only because the missionary usually finds him possessed of less evangelical knowledge, and with fewer affinities for either orthodoxy or piety, but because he is shut out of our churches and Sunday-schools by a strange language and by his peculiar prejudices and habits. They have also the recommendations of usefulness and success hardly less than our frontier missions, while they are liable to exert a valuable reflex influence upon the father-land of the immigrant, most worthy to be considered in the estimate of their claims upon us.

In applying our rule to missionary efforts for the conversion

of the heathen, and attempting to gauge the breadth and urgency of their crying, deadly wants, we are to consider, in the first place, that they are strangers utterly to the worldly advantages which Christianity pours out so profusely over the nations that embrace its precepts. Their homes are habitations of cruelty. The female sex is in hopeless, degrading bondage. Infants are murdered, and daughters are sold into slavery, if the family grows too large, or want urges the deed. Widows are burned in honor of their deceased husbands. Torture, prostitution, and self-immolation are prescribed methods of winning the favor of Heaven. The Gospel infuses none of its gentleness and humanity, or dread of Heaven's vengeance into the heart of the ruler. Equitable laws are not known. The king is a tyrant, who oppresses, robs, and murders as he will, responsible to none. Civilization, refinement, pure morals, home comforts, good roads, labor-saving machinery, domestic order, cleanliness—all that with us gladdens and adorns life, are unknown. Man is not the man of Christian lands. He is far nearer the level of the brute.

It has sometimes occurred to me to inquire whether, if the mere temporal evils entailed upon the heathen by their corrupt systems of religion were fully made known, and some plausible scheme propounded for their removal or mitigation, our benevolent men would not engage zealously in the work of their improvement and civilization? When Greece struggled for deliverance from the Turk, liberal contributions were made in her behalf, and men of the highest standing in this and other countries were found ready to peril their lives in this cause upon the field of battle. The American government annually appropriates hundreds of thousands for the instruction and civilization of the aborigines of this country, with, I believe, the entire approbation of citizens of all parties and all creeds. Now, if politicians and mere men of the world are found ready to make such efforts and sacrifices for

the removal of social and physical ills, what ought not Christians to endeavor in order to deliver perishing nations from the grievous thraldom and endless curse of sin; more especially when it is recollected that the evangelization of barbarous tribes has hitherto proved the readiest method of imparting to them, along with the hopes and virtues of the Gospel, all civil, social, and economical meliorations?

It is in their moral condition, however, that the pagans are sunk into the lowest degradation in comparison with even the unevangelized portions of Christian nations. With us the Gospel has not only infused its spirit into our laws, and manners, and sentiments, but its high standard of morals is acknowledged even by those who live in perpetual conflict with it. These are salutary and mighty influences, which operate upon the entire community, giving security and honor to innocence and virtue, encouraging the good, and restraining and rebuking the bad. When the authority of God and his word are thus generally recognized, there is always a conservative power and an upward tendency. The true light shines upon all, ever discovering even to the most vicious and corrupt the beauty and excellency of virtue, and furnishing, in the worst times, and under the least pure forms of Christianity, luminous examples to encourage and guide the well-disposed, and to place bad actions in the shade of a most reproving contrast. The heathen, on the contrary, have not, even in theory, any high standard of virtue. Their religion is worse than their morals, and is itself the most potent and universal source of corruption. It directly prescribes lewdness, and cruelty, and crime, as means of securing the Divine favor in time and eternity. The most mortal sin a Hindoo could perpetrate would be to rescue a man not of his own caste from death, or suffering by famine, or fire, or plague, or drowning, while self-immolation and the sacrifice of widows or infants are esteemed high moral and religious virtues. Estimate, if you can, the terrible corruptions likely to flow

from a system under which the favor of God, the hope of Heaven, and the fear of hell, the most powerful motives that influence human conduct and fashion human character, come in perpetual conflict with purity and virtue. How soon must the light of nature become extinct, and the law written upon the heart be obliterated, when a perverted religious faith enlists conscience on the side of corruption and crime. I desire to commend this particular feature of the argument to the consideration of that considerable class of Christians—and I fear I must say of Methodists, who find not a little comfort under such descriptions of the deplorable condition of the heathen as are addressed to them by the advocates of missions, in their peculiar views of the value and sufficiency of the light already enjoyed by the unevangelized nations. They allow that the Gospel is better than the Shaster—Christ better than an idol, but yet hold that the heathen may do very well by the light of nature, or by that, whatever it is, which they already possess. Not a few appear to have a sort of religious scruple in regard to the humanity or even innocency of our attempts to disturb the blissful ignorance and apathy of the Hindoo and the Chinese, which, if not so valuable as the Gospel as guides to virtue and Heaven, may nevertheless be pleaded with far better effect at the day of judgment as apologies for sin and in extenuation of punishment. The occasion does not allow me to enter into this discussion, though I may say in passing, that, so far from denying, I gladly admit and assert that the New Testament does authorize us to believe that salvation has been made possible to those who, not having the law, do by nature the things written in the law; but I am not at liberty to forget that the New Testament also teaches us that neither liars, nor fornicators, nor murderers, nor idolaters, can enter into Heaven, nor that these abominations are not only tolerated, but are directly encouraged by the religions of the pagan world. If there is still a measure of mystery resting upon this point—if any find them-

selves unable to determine with precision the import of the Scriptures on this deeply interesting subject, we may yet rest satisfied with knowing what is the doctrine of Christ in regard both to the want of the pagan and the duty of the Christian. We know He thought so unfavorably of the moral condition of the Gentiles, that he shed his own blood upon the cross to provide for them a way of escape from its perils; and He thought so little of the efficacy of this Gospel provision in regard to those who have not heard of it, that He enjoined it as a perpetual law upon his disciples, "To go into all the world, and preach the Gospel to every creature," an injunction based on this sufficient reason, that "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned."

It will be agreed, I think, by all intelligent Christians, that no want is like that of the heathen, either in regard to his deep debasement as a man, or to his disastrous moral state. Is it equally clear that success may reasonably be expected to attend our efforts for the relief of this acknowledged most urgent want? What is our ground of confidence that the world may be converted to God through the agency of the Church? Our truest and most Christian ground of hope unquestionably is found in the promise and the power of Christ —in the productions of inspired prophets, and in the teachings and examples of divinely-commissioned apostles. These are well able, and well adapted to banish all doubt from every sincere and well-instructed Christian mind. For the satisfaction of minds either of a more practical or a more speculative turn, I should not hesitate to refer to the success of modern missionaries, viewed in connection with the progress of the Gospel among the Gentiles, through the instrumentality of the early Christians. We lack the materials for a thorough investigation of this point; but I seriously doubt whether Christianity made more progress beyond the bounds of Judea, in the first twenty-five or thirty years of its

history, than it has achieved among the heathen, through missionary exertions, during the last quarter of a century. I will venture to add the expression of an assumed anticipation, that if the churches of Britain and America shall continue, for the next hundred years, to prosecute this work in that spirit of large and increasing liberality which has of late characterized their operations, they will, at the end of that period, have given to the religion of Christ a wider expansion in Asia, Africa, and the islands of the Pacific Ocean, than it actually attained in the world during the first century of the Christian era.

A strong and most rational ground for expecting that the Christian religion will prevail wherever and whenever it is diligently inculcated, is found in the Gospel itself. The Christian system is the *true system* of religion. It is, therefore, adapted to the native condition and wants of mankind. There is in all truth an inherent power and tendency to win its way into the human mind, and there is in the mind a natural aptitude to believe and embrace truth. This principle is so well understood, that no sensible man, with truth on his side, ever allows himself to doubt that he shall be able to obtain a reception for it among his fellow-creatures. As it is natural for all men to desire to know and believe the truth, so, when it is presented to them fairly and clearly, and in the light of its proper evidence, they can not withhold their belief. It has power to coerce belief in spite of falsehood and prejudice. The scholar or philosopher who has discovered a new truth, never doubts his ability to make men believe it. No matter that they are ignorant of it, or opposed to it, he goes confidently forth among them with his arguments, and his instruments, and appliances for proof and illustration. He explains his theorems. He holds up his telescope to the eye of the doubter, and forces upon him a view of the lustre, or the magnitude, or the number of the heavenly bodies. He shows him the teeming life disclosed

by the microscope in every drop of fluid. He exhibits his experiments upon air and water, upon matter and mind, and compels them to disclose their secrets so openly, that the spectator has no longer any power to doubt.

There is a time when the parent knows, but the child does not know, that fire will burn—that food, and not husks, will nourish the body—that the letters of the alphabet and the changes of the multiplication table have a meaning, and are capable of useful applications—that virtue is right, and vice wrong. All these truths he confidently expects to be able, in due time, to inculcate, with the fullest effect, upon the opening mind of his son, for no other reasons than because truth and the human intellect have mutual affinities for each other—because he knows that truth is made for the mind, and the mind for truth, as plainly as light is made for the eye, and the eye for light. So it is with scientific truth, with historical truth, and with the practical truths and maxims of life. Shall we conclude that religious truth alone has no adaptation to the nature of the human mind, and has no power to obtain a lodgment there? Religious truth, more than any other, comes to the mind, to the conscience, to the heart, with authority to win admittance. It comes to satisfy the highest wants—to assuage the sorest griefs—to remove the direst evils. And who are its enemies, that it can not grapple with them successfully in the great missionary field as well as elsewhere? *It is God's truth* confronting the Devil's lie. Can you doubt the result of such a conflict? The missionary will proclaim the Divine unity—one God, the creator of all things—one Savior, who gave himself to be a ransom for the sins of the world. Do you imagine that he will find insuperable difficulties in obtaining acceptance for all these dogmas, when you recollect that the rival of Jehovah is only a doll or a Dagon, which the miserable worshiper has, with his own hands, formed from a block, and painted with vermilion? When the compassion and the di-

vine power of Christ shall have been fully experienced, will the Hindostanee long doubt whether it may be wiser to trust in His blood and intercession for the purifying of his moral nature, or to the turbid waters of the Ganges ?

We do well to remember that Christian doctrine is "*the light of the world.*" Whoever contemplates it, does, by that very act, open his eyes to receive its beams. The Gospel dreads nothing but being covered with a bushel. Open for it a sphere of manifestation in the dark places of the earth ; bring it into contact with the eyes and ears of the heathen—with their false gods and bad morals ; let it become a subject of examination and discussion, no matter though it be "every where spoken against," its speedy triumphs will be inevitable. Every controversy, every slander, the craft of the priest, the trick of the conjurer, the violence of the mob, and the jealousy of the ruler, will then become so many means of awakening attention and provoking inquiry. It was so in the primitive days of the Church. The imprisonment of Paul put the whole palace of Cæsar to talking about the new religion, and so tended to the furtherance of the Gospel. The envy, and strife, and malice, which contended against Christ, for the malignant purpose of increasing the apostle's afflictions, turned out to be very effectual preaching, in which he rejoiced cordially. So it must ever be, for the truth of God only wants free discussion—to be looked at nearly—to be handled familiarly. It discloses some new excellency at every turn, and from every fresh point of view. Not so the falsehood opposed to it. This requires disguises and concealment, and its chances of success are diminished by every change. One and another comes to discover and explain the ugly visage that was concealed by a mask or disguised by paint. Every accident, every puff of air, is liable to disturb its nicely-adjusted drapery, and expose the cloven foot.

I have dwelt upon this topic at the greater length because, as it seems to me, many of our friends are deficient in thor-

ough and comprehensive views, in regard to the true character of the great conflict before us. They expect too little from the inherent power of the Gospel, and they do not sufficiently consider the inherent weakness of all false religions. They speak of missions to the heathen as *experiments* — as *doubtful experiments* — and of the home work as more worthy the confidence of thinking Christian people. And what is the ground of this distrust? With their eyes fixed upon the Church's great commission, or, still better, on the Savior's cross, can they doubt whether Christ would have the heathen converted? Can they doubt whether, if we enter this field in humble reliance on His grace, He will fulfill His promise, and be with us "to the end of the world?" Has Jehovah lost his inclination or his power to "abolish the idols?" Are they stronger than God?

I apprehend that our timidity and unbelief grow, in part at least, out of an impatience of delay, and an eagerness for present successes which do not fully recognize the true character of the work. What is the great object of a mission to India or China? The conversion of these vast regions to God. In order to this, we must *plant* the Gospel there. We must impart new ideas to these races. To this great end, the immediate conversion of some scores or hundreds of natives, however gratifying in itself, would probably contribute far less than the more tardy and indirect processes to which missionary labor must be devoted.

Ordinarily, we must expect a good deal of delay. Time is required, not only for the acquisition of languages by the missionary, but also for preparing the common mind, by discussions and by the diffusion of Christian doctrines through the medium of preaching, schools, tracts, and Bibles. In the more populous and comparatively civilized pagan empires, the missionary must seek to implant the elements of religious truth in the public sentiment, in the language and literature. In this way the good seed may be sown throughout

the length and breadth of vast regions and teeming populations. Years may well be employed in this work—years of seed-time, meagre, it may be, of immediate results, but full of glorious promise. In countries of more limited extent, the season of preparation may be more brief. One or two missionaries diffuse some knowledge of Christianity through an Indian tribe or small island. The missionaries of the American Board of Foreign Missions had to digest a written language, and disseminate religious truth through this medium, before the people of Otaheite were prepared for the great revivals which have swept away the institutions of paganism, and made them a Christian nation. And yet a quarter of a century sufficed for this great work.

If a season of preparation and patient waiting somewhat more protracted is one of the appointed conditions of ultimate and general success in the evangelization of India and China, we have the consolation of knowing that every incipient step in the process of illumination, through the instrumentality of preaching, of schools, and the press, has an importance proportioned to the vastness of the populations acquainted with their language, and subject to their social and political institutions.

It is a high duty of those who aspire to the honor of being "coworkers with God" in evangelizing the world, always to remember that He has ordained the principles in obedience to which the enterprise must be conducted. It will only be in strict analogy with his ordinary dispensations if He shall appear more disposed to test our fidelity and perfect our faith by disappointments and delays, than to gratify our hot impatience by easy and rapid successes. We must be content to submit to His policy, who, if He would, might dispense with seed-time altogether, but rather chooses that we should sow in hope, and wait patiently for the former and the latter rain. This law of preparation and gradual progress, which characterizes all the Divine operations, is fully

recognized in our Christian plans and efforts at home. We devote years to domestic and Sunday-school training before we expect our children to become pious, and it would be reckoned no better than absolute fatuity or criminal presumption in parents and pastors to look for the conversion of their youthful flocks, upon whom they had neglected to inculcate the great truths of the Gospel, which constitute the foundations of Christian faith and character. With the exception of some instances, which are to be deemed miraculous, and therefore deviations from the common method of God's operations, the conversion of a sinner always presupposes some previous competent acquaintance with the theory of religion. Christian truth is the appointed instrument of conversion, and the "Word of God, which is the sword of the Spirit," must have some lodgment in the understanding and the conscience, in order to its becoming effectual for the soul's renovation. This fundamental principle is recognized in all our efforts for the salvation of sinners. The preacher's argument and exhortation perpetually appeal to what is already known and believed of Christian truth; to the guilt and danger of the impenitent; to the demands of God's justice and the provisions of His mercy; to the eternal life and eternal death offered to his acceptance in the Bible; to the freeness and the sufficiency of the Divine grace; to Christ's atonement and the Spirit's ministries. The conversion of a soul, ignorant of all these essential truths, may be deemed in the highest degree improbable, though we may refrain from any stronger expression, since all things are possible with God.

The personal ministry of Christ, our great exemplar, as well as law-giver, in all that relates to the promulgation of his Gospel, affords a striking illustration of the point under discussion. His was eminently a ministry of preparation devoted to the propagation of religious truth. It was little fruitful in conversions. He preached extensively in city and

country, and no inconsiderable portion of the entire adult population of Galilee and Judea must have listened to his instructions, and yet there is good reason to believe that only a few of his hearers were converted. His doctrines, however, were widely diffused. They had leavened the mind of the Jewish people, and so prepared them for the effusion of the Holy Spirit, and the glorious successes of the apostles and their coadjutors and followers.

When these inspired teachers passed beyond the sphere of their Master's ministry, and preached the Gospel to the Gentiles, they had to encounter obstacles much the same as lie in the way of the modern missionary, and we may well suppose it was long before they witnessed another such a scene as that of the day of Pentecost. It is a great though not uncommon mistake to suppose that Christianity was suddenly and miraculously diffused over the world. At the end of fifty years after the crucifixion, we find the congregations which had been gathered in large and populous cities still able to assemble in the apartments of a private dwelling. Priscilla and Aquila, Nymphas and Gaius, had churches in their own houses. There is good reason for believing that, so late as the end of the second Christian century, the great body of the people in Asia Minor, Greece, and Italy, the most accessible, as well as the most intelligent portions of the Roman empire, were still idolaters. Full fifty years later, we know that of the ten or twelve hundred thousand people embraced by the walls of imperial Rome, only about fifty thousand, or less than one in twenty, had renounced idolatry. Still smaller was the probable proportion of Christians throughout the empire even so late as the conversion of Constantine. While the new religion had found its way into the great cities and larger towns, the country people were but slightly affected by it, a fact of which we have curious and conclusive proof in the etymology of the name given to idolaters, who were called pagans, *pagani*, or villagers, synony-

mous terms so long as the rural population were all, or nearly all, idolaters. In looking over the history of these centuries, usually regarded as the golden age of the Church, I have been unable to find evidence that any single community or race of the heathen world was so thoroughly Christianized as several islands of the South Sea, and some Indian tribes who have recently been under the labors of American and English missionaries.

In all truth and soberness, we must pronounce the prevalent idea that the Gospel, after the day of Pentecost, and in the hands of its primitive teachers, made a triumphal progress, conquering the nations by its miraculous endowments, altogether chimerical, and wholly unsupported by any credible historical evidence. On the contrary, it was the struggle of centuries. The light of salvation was gradually, and slowly, and laboriously diffused, and that, by the blessing of God, upon such agencies as his people are still called upon to employ, and such as they may exert to a far greater extent than was possible to the primitive Church. The world was not converted by miracles nor the gift of tongues, but by the "preaching of the cross" and the outpouring of the Holy Spirit—instrumentalities which are ours, thank God, in all their plenitude and all their potency. Miracles were wrought to attest the truth and authenticity of the Gospel, not to convert souls. Christ wrought more miracles than all of his apostles, and yet He probably made fewer converts than any of them. These holy men and their early successors were fain to employ the same means and agencies, so far as within their power, and to act upon the same principles as both revelation and Divine Providence now commend to us. They visited the great centres of population, intercourse, intelligence, and power, and toiled through years of patient suffering, to plant their feeble model churches where they would illuminate the widest spheres. Antioch, Corinth, Philippi, Ephesus, Alexandria, Athens, Rome, were the early scenes of these labors. While

oral instruction by the living preacher was then, as now, the chief and most honored agency known to the Gospel, the primitive teachers wisely availed themselves of all incidental and secondary means. We have abundant evidence that the most diligent attention was bestowed upon the religious instruction of the children and the youth, as well as of inquirers and novices from among the heathen. The Greek was the language of civilization and literature, read and spoken by men of education and leading influence throughout the known world. The apostles and their successors did not fail to seize upon this great engine of moral power; and their gospels and epistles, containing the doctrines and precepts of the new religion, were widely diffused in this universal dialect, less extensively, no doubt, but with the same objects, and on the same principle, that Bibles and religious books are now being scattered over the earth by means of that mightier engine than any known to the primitive Christians—the press. Rome was the seat of empire for the civilized world—with the most distant regions of which, it was internally connected by the great thoroughfares of trade, and of civil and social intercourse. Rome, with all its facilities for acting powerfully upon the millions of its subject nations, was very early made the centre of evangelizing operations. The Scriptures were also translated, at an early day, into the Latin tongue, which shared with the Greek in being a nearly universal language. Christianity thus began to take root in the literature of nations, and became the theme of inquiry and discussion every where. It found its way into the schools of the philosophers and into the disputations of the sophists. Books of history and science devoted to it a chapter or a paragraph. Satirists lampooned it in their verse; dramatists brought it upon the stage. Politicians and rulers began to inquire whether new elements of so much power might be allowed quietly to infuse themselves into society. In the end, the world heard of Christ, and was filled with his doctrine.

As it pleased God, meantime, and as the Church prevailed by mighty intercessions, the Holy Spirit was poured upon a people thus made ready, and multitudes of such as should be saved were added to the saints. So should it be—so may it be under our commission to evangelize the nations. We must put in requisition all resources, and avail ourselves of all providential facilities. We must sow beside all waters. Keeping our souls in patience, working while it is yet day, and doing with our might whatsoever our hands find to do, we must learn to trust God's faithfulness and power.

Finally, we need, as a Church, to settle it now and for all future time, whether it is to be written in our creed that *the world is really to be converted to God*, or is it only that some enthusiasts among us, who keep up this din about foreign missions, have been bewildered by some bold rhetorical figures employed by Isaiah, and Paul, and Jesus? If it shall be decided that Christ must be crowned universal King, then let us advance to that other doubtful question: Is the world to be converted as Christendom was, and as your soul and mine have been, through the preaching of the cross by mortal men, or by some angelic agency, or some natural process unknown to experience and to the Bible? If on this point, too, we shall be so fortunate as to concur with Paul, that hearing, and, by consequence, preaching the Gospel, must precede believing in Christ on the part of the heathen, then we shall have attained to some solid ground on which to stand. We may then be able to feel some assurance that in this missionary enterprise we are "workers together with God." We are carrying out the plan of the "Wonderful Counselor." We are rendering intelligible obedience to his commandment: "Go ye into all the world, and preach the Gospel to every creature;" and we may claim his promise: "Lo, I am with you alway, even unto the end of the world."

IX.

THE DUTY OF THE CHURCH TO EVANGELIZE THE WORLD.

AN ADDRESS DELIVERED IN THE GREENE STREET CHURCH, NEW YORK, ON THE TWENTY-FOURTH ANNIVERSARY OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Resolved, That it is the duty of the Church to evangelize the world.

This, Mr. President, is a topic of my own selecting. It was not prepared for me, in the usual way, by your committee. They, I dare say, being practical men, and familiar with the entire history, as well as the present condition of this society, would have chosen for me a theme more precise in its import and aims, and better adapted to the current exigencies of your great enterprise. I know, at least there is a prevalent sentiment—I think it very general—that there is no longer any need of recurring to first principles in the discussion of missionary interests: the Church knows its duty well enough already; and now there is no need of any thing more but earnest and urgent exhortations to the performance of it. I perhaps concur, in the main, with this opinion. I certainly think that the Church knows its duty, and that what we now want is right action; but I may differ with many in the degree of respect which I am constrained to pay to fundamental truths. These, in questions of moral and religious obligation, are always very near the surface—at once obvious and cogent, and not, as they are sometimes suspected to be, obscure and remote from common apprehension. It is because, from their massiveness and vast breadth, they not only quite fill up the field of vision, but extend far beyond it,

that we often imagine we are looking on something else, or, perhaps, on nothing at all, until, having ascended to the high places of faith, we are able to command a wider horizon. Then we begin to perceive that the deepest and sublimest religious truths are precisely those that lie in closest proximity to the conscience and the heart, constituting deep and living fountains of motives and sympathies, while arguments derived from the accidents and exigencies of the changeful present are but as wet-weather springs, which do, indeed, bubble and babble of a rainy day, but soon run dry. This, sir, is my theory—an erroneous theory it may be, into which I have fallen from having been little acquainted with the progress and details of your work, and accustomed to look upon the missionary enterprise only in the entireness of its immense objects and obligations.

But, sir, strongly disposed as I am, in addressing an audience of Christian men, to make my sole appeal to great first principles, I should yet hesitate but for my solemn conviction that the sentiment is only half believed by the Church; I should hesitate, sir, to assign as my chief argument this stale theological truism, that it is the duty of the Church to evangelize the world, because that is the only way of saving the world. I say, sir, it is my profoundest conviction that the Church does not really believe this tremendous truth. It believes that the Gospel is an unspeakable blessing; that it is an excellent remedy for sin; that it is God's chosen and cherished way of lifting up our fallen race, and bringing many sons and daughters into glory; but that Christ's is "the only name given under heaven whereby men can be saved;" that "whosoever believeth not shall be damned;" that "idolaters shall not inherit the kingdom of God"—these are declarations which, as it seems to me, the Church is wont to receive with many grains of allowance, and with a most critical and imploring look to the context in quest of whatever alleviations may be found in the shape of figurative lan-

guage or restraining clauses. On the contrary, such very special scriptures as these, "In every nation, he that feareth God and worketh righteousness is accepted with him;" and, "When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves:" these and similar passages, which, at most, only teach that the perdition of a heathen man is not absolutely inevitable, are boldly isolated from all their relations, and expanded into an article of faith, the teaching of which is, that the case of the unevangelized nations is not altogether so hopeless as it might be, and as it is commonly represented to be. They may feel their way along, in all compassion and Christian mercy, blindly and hardly enough; but they may yet get along and get to Heaven, which is the main thing, without the Gospel. In their convulsive attempts to get away from the torturing conclusion to which the plain testimonies of God's word most clearly shut them up, men forget that the most grievous sin of idolaters is idolatry itself; that this is the prolific, polluted source of the abominations and defilements which the blood of Christ was shed to wash away, and that heaven is not shut against the unregenerate so much because they are guilty as because they are unholy.

Sir, did the Church really believe the Gospel to be as necessary to the heathen as it to us, there would be, at once and forever, an end to her guilty repose. They who give full credit to such truths do not sleep over them. It would be easier to find rest in our beds above the throes of an earthquake. The agonies of Laocoon and his children, dying in the coils of the serpent, were but pastime compared with those of the Church, until she had either unlocked herself from the grapple of this tremendous conviction, or disburdened her conscience by a faithful consecration of her energies to the work of rescuing the world from its doom. And yet it is true, if the Bible is true, that while we dwell in peace, under our

own vine and fig-tree, lifting up our songs of praise in the full city, and making vocal the green hills and valleys of our Christian land with the echoes of joyous thanksgivings to Him who hath redeemed us, bidding away the sorrows of life, and defying the terrors of death, by a sure trust in Christ, and bright, full-hearted anticipations of heaven—it is true, sir, that the myriads of unevangelized men are passing into eternity without a ray of saving light. They perish, sir, they perish. They live without hope, and die without a Savior; and we, who are, for the good of the world, intrusted by Christ with the deposit and monopoly of his grace, withhold the only antidote for sin, and thus become, in no figurative sense, accessories to their guilt and their wo.

This great error—the error of thinking the Gospel not quite indispensable to the salvation of the heathen—leads naturally enough to another of like paralyzing tendency, to the error of doubting whether, after all, God really designs the conversion of the world to Christianity. The new views and interpretations of Scripture to which the existing discussion about Christ's second coming and personal reign has given birth, have greatly increased the incredulity, and with it the supineness and indifference of the churches on this subject. Those predictions of the universal triumph of Christianity—the bright visions of millennial glory, which were wont to exert, on the pious heart, an influence so strong and hallowing, have lost, with multitudes, their significance and power. They no longer admonish us of duty, nor insure victory to the militant church, but rather prefigure revolutions above the sphere of human agencies, and ulterior to the catastrophe of the existing dispensation. As in other great errors in religion, the mischiefs of the new system have far outrun its actual progress, and it has shed the blight of a chilling skepticism on many minds, by far too sane and enlightened to give credit to its dogmas.

Sir, if I do not greatly mistake the indications, on all sides

but too observable, there is a yet larger number of professed Christians who hold that the Gospel is to be carried to all nations, but do not quite believe that this is a work for men to do. They regard what is said in the Bible about the universal reign of righteousness in the earth not altogether as a figure or a fiction, but rather in the light of a mystery, the import and conditions of which God will, in his own good time, take care to satisfy. In short, they coolly throw back the *onus* of carrying out his own plans upon the Almighty, and shelter themselves from the reproaches of indignant Heaven and a perishing world by uttering, with a grave face, and in tones of much solemnity, some commonplaces about the unfathomable depths and the vast resources of the Divine wisdom and power. Sir, the Church has never yet carried to the Bible and to its own conscience a more serious question than this: Has Christ left the propagation of the Gospel to the piety of his followers? Yes, sir, He has. He has promulgated no other plan; he has provided no other agency. "Go ye into all the world, and preach the Gospel to every creature; and lo, I am with you alway, even to the end of the world," is His sole and plenary commission. It comprises, within the limits of a proverb, our duty and our dependence. The living ministry—the sustaining grace and inworking Spirit—the apostolic mission, the day of Pentecost, knew and needed nothing more. By these the redeemed world is to be converted. There are no other agencies, better or stronger, held in reserve. There are no occult saving principles or appliances yet to be developed. The light which we conceal, the Holy Ghost which we restrain, the preachers whom we refuse to send, these are God's chosen, predestined means—his potent remedies for the healing of the nations. He knows no other; He will employ no other; and He means to leave upon our souls the responsibility of using or neglecting them. Sir, I am giving utterance to the most fundamental and even thread-bare

truths of our holy religion, out of the simplicity and fullness of my heart; and yet I am probably looked upon by hundreds who hear me as a man seeking to produce effect by a play of paradoxes, and stooping to the low arts of a declaimer. So frightful is the discrepancy between our manifest obligations and our actual performances, that we spontaneously and imperceptibly seek to diminish the distances by bringing down the standard of duty. We do not choose, perhaps we could not endure, to look our responsibility and our delinquency full in the face. The spirit of man is not firm enough nor stout enough to bear the storm of self-reproach which falls upon us by the admission that we hold, for the human race, the keys of Heaven, and will not open to them its everlasting gates; that we are made of God sole dispensers of the waters of life, and yet leave the perishing nations to the mockery and curses of dry and broken cisterns.

Yet this great truth, that God holds the Church responsible for the evangelization of the world, which we shrink away from when contemplated in the gross, and armed with the terrors lent to it by our own consciousness of neglect and guilt, is clearly and willingly recognized in all the plans and movements of our Christianity at home. What parent does not feel and admit that he is accountable for the moral and religious principles of his children? What Church holds itself at liberty to neglect the watchful training of its rising youth? What voice would not swell the outcry of astonishment and indignation against a Christian denomination that should merely provide church room for its own communicants, and leave all without the narrow pale to vice and profligacy? Would not the stones have remonstrated against our American churches, had they left the teeming population of our great Western valleys without a living ministry, or to accidental supplies? And yet every one of these instances contains a clear admission that the disciples of Christ are the depositories of his truth and grace, which they hold in trust

for all who have been redeemed by his death. We are constituted, in the highest possible sense, our brother's keeper, and his blood will God require at our hand. It is their distance from our own doors that makes us so blind to the condition of the heathen, and so deaf to their cry for help. And yet our wheeling sphere bears them on daily before the presence of Him who sitteth on the circuit of the heavens, and the voice of their unutterable woes finds access to his ears along with our thanksgiving and praise. We stand side by side before the great Father and Redeemer of all, the elder brother and the heir of the inheritance, spurning away from the paternal mansion the prodigal son, who has wasted his substance, and grown haggard by feeding on husks.

The distance, which proves such an obstacle in the way of our sympathy, is none before our cupidity. Our merchants bring spices from Sumatra, and ivory from Timbuctoo; and the accursed trafficker in slaves reaches the Niger, despite of pestilence and poisoned arrows. Our naturalist can show you rare plants and curious shells from cannibal Borneo, and our virtuosos lackered ware from impenetrable Japan. Six months have hardly elapsed since England planted her proud standard in Canton, and already an American embassador, with his retinue of secretaries and *attachés*, is on the wing in quest of guaranties for commerce, and to see well to it that we fare no worse than the most favored nation in the matter of buying tea. But as yet we hear no serious movement for sending out more missionaries, or establishing new missions. One third of the human race, hitherto deemed nearly inaccessible to Christian efforts—three hundred and fifty millions of polluted heathen suddenly stretch out their hands, which they have so often lifted up before their idols, or kissed to the moon and stars of heaven. And the response which our American churches are preparing for this Macedonian call, and which they will soon make, unless God shall interfere with his Spirit to save them from

the sin and burning shame of doing such a deed, is the recalling of missionaries and the disbanding of schools. The message with which we are going to satisfy a population twice as great as that of Christendom, who ask us to come and save them and their children from hell, is this: "Our staple products have fallen to very low prices, and the profits of trade have declined many per cent. We are trying to economize, and are looking out for better times. For the present we must curtail our foreign operations. We hope to give a better account of your grandchildren, but must leave you to get along with your idols as well as you can." This is the practical answer our churches are about giving to Africa, and China, and India; and after we shall have pronounced our decision, I do not see how we can any more hold up our heads—I will not say in the world and before men—but I do not see how we can hold up our heads before God; I do not see how we can kneel before him in our closets, or appear in our beautiful houses of prayer, or at the sacramental table, or with what face we can offer our children to Him in holy baptism. I do not see how we can have the courage to ask His blessing on our growing corn and garnered harvest—on our happy homes and freighted ships.

Can the Church maintain and extend her aggressive movements in these hard times? This is the practical question that just now confounds the wisdom of the wise, under the pressure of which many of our benevolent institutions are reeling like a drunken man. Grant me but the benefit of one concession, and I will dispose of this question. Are all the living and the dead, both small and great, to appear before the judgment-seat of Christ, to be judged according to His Gospel? If this is a truth taught in the Bible, then we can go on, and, at all events, must go on. We act under impulses strong enough to carry us through this crisis, and every crisis. We have a motive that, in the last extremity, will bring thousands—that will bring fortunes—to the sacrifice as freely as we now give dollars.

Sir, it is treason against Divine Providence to admit, for a moment, that the Church ever lacks the material means of doing all its duty to Christ. I wish I had time to show how the great truth in religion, that "godliness is profitable for all things," is also a great truth in political economy. I can only stop to affirm it, which I do deliberately, as the result of all my observations in different parts of the world. The most degenerate branches of the Christian Church do yet retain enough of the vitality of the Gospel for the clear illustration of this principle. The Copts in Egypt are always better housed, and clad, and fed than their Mohammedan neighbors. Armenians and Greeks, in spite of grinding oppressions and extortion, are always more thrifty and successful in business than the Turks, with all their advantages as the favored and ruling caste. Protestants in Catholic countries are, by the testimony of all parties, better livers and richer than the professors of the opposite faith. To take an example from a single neighborhood: wherever, in a country village or parish, there is great liberality and spirit in building churches, and endowing schools and academies, and in promoting all pious and benevolent enterprises, there, with all reasonable certainty, will be found the most sure and rapid advancement in wealth and civilization—the best roads and bridges—the neatest yards and gardens, the whitest houses, and the best-cultivated farms. There is in all this both a sound philosophy and an overruling Providence. Minds addicted to meditating on great truths and comprehensive plans for doing good, insensibly acquire an expansion and a practical cast well adapted to insure success in the business of life. Doubtless, too, the hand of God is in the phenomenon, and the barrel of meal and the cruse of oil consecrated to piety and charity are sure to spend well. The silver and the gold are the Lord's, and the Church was never the poorer for the multitude and costliness of its offerings.

This argument does not go the length of denying that true

Christians are liable, like other men, to the casualties of business and the vicissitudes of affairs, nor that our benevolent enterprises are now suffering the most serious embarrassments from the same causes; but, to my mind, it does suggest the deeper question, whether the offerings of the Church to the missionary treasury, inadequate and scanty as they have ever been, have not yet been greater than their faith—more numerous than their prayers—whether the missionary movement is not far in advance of the missionary spirit. I do not hesitate to declare that this is my most solemn and mature conviction, and that it is the true and chief source of our difficulties. The novelty, and even sublimity of the enterprise—the new and strange facts brought to light in missionary reports—the stirring appeals of the press and the platform—the extent and the glitter of our machinery, stretching out through all the land, have one and all had the effect of waking up an interest in this cause widely different from a true Christian sympathy for perishing sinners, or a pious concern for the honor and will of the Savior. Such auxiliaries, of course, fail in the day of trial, and to such a day God will surely bring this and all our Christian enterprises, for the very purpose of testing the soundness of our principles and the strength of our loyalty.

And now, sir, I have proceeded in my very general, though, I hope, not unprofitable remarks, until I have undesignedly reached and defined what I conceive to be the precise position of the Missionary Society of the Methodist Episcopal Church. I must preface the little I have to say on this more special aspect of the subject by declaring that I do not remember ever before to have felt such a burden of responsibility, or so intense a desire to give utterance to sentiments which, by God's blessing upon them, may be of salutary tendency. For many months past this has been with me a sore topic; and when asked, as I often have been, what I thought of the state and prospects of our missionary work, I have

shaken my head and said nothing, because I did not know what to say. To-night, sir, in the fear of God, and here in the midst of my brethren, I mean to speak freely, and I certainly never in my life felt less disposed to pay a compliment or cloak a sin.

There is something fearfully ominous in the recent history of our Church: distancing all others in progress, and nearly doubling any other in numbers — increasing by nearly one hundred and fifty thousand converts in a single year—blessed with unexampled spiritual prosperity in all its borders—and yet, in this most missionary age, contributing scarcely ten cents a member for all missionary purposes, foreign and domestic, and turning pale at a debt of forty thousand dollars —doing almost nothing in the great work of converting the heathen, and, after having abandoned a part of that work already, faltering and taking counsel if it be not advisable to give up the rest—I am wholly unable to contemplate this subject without dismay and very heart sickness; and believing, as I do most religiously, that in the present age indifference to missions is tantamount to a denial of Christ, I should look upon our prospect with absolute despair but for my strong confidence in the sound integrity and ultimate right action of the Church.

I think we do well to begin by confessing that the true missionary spirit has never prevailed very extensively among us. I refer chiefly in this remark to foreign missions. Our itinerancy is itself a system of home evangelization, and gloriously has it fulfilled its mission in many parts of our own land. But so far as the salvation of the heathen world is concerned, we have certainly done vastly less, and, I think, felt less, than our sister denominations. The subject has never been brought home to the heart and conscience of the Church. With the exception of some of the large towns and a very few country places, little or no interest is felt in the matter. One seldom hears, either in the pulpit or the pray-

er-meeting, a full, fervent supplication for the salvation of the perishing nations, though it is usual enough to listen to some sententious petition on the subject, mixed in with the common forms about the poor and needy, the afflicted and the destitute. The monthly concert is little known among us except in name. I know not by what agency or authority it was done, but nominally, and in form, a day was set apart for it; but I believe it has had little or no effect beyond that of affording an apology for declining to unite with other Christians in this most catholic and Christian duty. Once in a year, perhaps, on a set occasion, a sermon is preached on the subject of missions, and the preacher, a little conscience-smitten, or ashamed to go to conference without something to show, gathers up the slender offerings of the people, who make them in a yet colder spirit. The result of all is, a hundred thousand dollars or more are collected from a million of Methodists, but a small portion of whom give themselves any further concern about the matter, beyond paying over of so much money. But there is a work to be done which money can not do—which depends for its success not more, but even less, upon the diligence and pious zeal of the missionary, than on warm, loving, interceding souls at home. The salvation of the heathen is a great work, which, in God's economy, can only be accomplished by great faith and many fervent prayers. If, sir, your indefatigable treasurer, in his various, endless efforts in quest of ways and means, should even find the philosopher's stone, and be thenceforth enabled to transmute into gold the baser metals that pass through his hands, or should he discover a mine of silver as rich as Potosi, it would all be but so much trash, with no fitness to be employed in this great work of God. The transformation wanted is that of the spirit of the Church—its deep, abounding piety—the rich mine whose treasures can open for us the barred gates of idol temples.

I think, sir, I have pointed out the true source of all our

difficulties. It is not the poverty of the Church. On the contrary, with some partial exceptions, extending only to the smallest portion of the country, the Methodists, as a people, are not poor. They generally hold their full average share of rural wealth, and constitute a large fraction of our staple, agricultural class. No, they are not a poor people, but are well able to live and give. Nor are they a niggardly people. On the contrary, I am not aware that any well-founded claim upon their liberality and piety was ever fairly brought home to their judgment and conscience in vain. Witness the churches and parsonages they have erected, the schools they have endowed, the charities they have sustained. And then they are a warm-hearted people — a people of ready, strong sympathies, eminently fervent in spirit, and in all their religious exercises, the very men, if the right chord is struck, to give themselves away to high and generous sacrifices for Christ and his purchased seed, and to move high Heaven by mighty intercession.

Our business, first of all, must be to bring our own hearts, and those of the Church, into harmony with our duties. This can be done. By the grace of God, it can be done effectually—speedily. Most of all, our ministry wants a deeper baptism into the missionary spirit. The living ministry is God's chosen agency for saving the world. It is the grand agency in every Church. Under our economy, it is eminently the *primum mobile* in every holy enterprise. Evidently and undeniably, there has been a great decline in the true missionary spirit among ministers. Time was when our goodliest young men had great searchings of heart, and took prayerful counsel with the elders about going to the dying heathen. God send that that good spirit may fall again upon the sons of the prophets! Let us revive the monthly concert, and make alliances with good men of all names who will covenant to besiege the throne of grace in behalf of them that perish! Let us, as ministers, band together ourselves, and

exhort the people to come to our aid, to offer daily, in our closets, one earnest, deliberate prayer for the salvation of the heathen. These preliminaries well settled, I apprehend no more serious difficulty about funds. One cent a week from each of our members would give us an income of half a million; and every minister and every layman, whose opinion I have ever heard on the subject, has concurred in believing that, beyond all doubt, such an amount may be had in any church where the preacher will try to get it.

I will conclude, sir, by avowing an opinion which I have held with unchanging convictions of its correctness for more than ten years. I propose it with all deference to older and wiser men; but I will not refrain to speak at a time like this —a crisis of peril, and, to many, of temptation and despondency—when it is usual to invite subalterns to the council, and even to admit common soldiers. The opinion is this: as soon as we can possibly dispose of present difficulties and embarrassments, we ought, by all means, to enlarge our plans, and engage in larger and more varied operations. It will arouse the Church, and conciliate its confidence and faith. Many think we have attempted too much. It is beyond all question, in my mind, that we have erred and sinned by attempting too little. We ought to have taken ground in India twenty years ago. The vanguard of our host should stand upon the shores of China ere six months more are gone. Our proportionable share of the work of converting the world gives us a hundred million of immortal men to our watch-care and tender mercies. It is high time that we ceased to palter in this business—time to stretch out our hands, and sow liberally by the side of all waters.

MISSIONS AND METHODISM.

A REVIEW OF THE TWENTY-SEVENTH ANNUAL REPORT OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH. 1846.

WERE we called upon to designate that event upon which future ages are likely to look back as vastly the most important in the history of the last hundred years, we should refer to the revival and new development of missionary enterprise. This opinion we should announce without hesitation; having, at the same time, a lively recollection of other stupendous facts, which have made the period referred to one of the most memorable of the great historical epochs embraced in the annals of our race—of the struggle of our forefathers with the power of Britain, which gave birth to a great nation, and ushered in a new political, social, and religious economy—of the French Revolution, which swept with volcanic fury over half the civilized world, overturning and rearing thrones, subverting and reconstructing human society throughout enlightened empires—of the Reform Bill and Catholic emancipation, which have resulted in making essentially popular the essentially aristocratic government of the most wealthy and powerful nation on earth—of the abolition of slavery in the West Indies, by which eight hundred thousand bondmen were made free—of the extension of the British East Indian empire over a population of one hundred and twenty millions—of the introduction of China into the family of nations, and the free advent into the bosom of her incredible population, which may thus be given to social,

moral, and economic meliorations, hitherto unknown, and impossible to her narrow, bigoted civilization. We by no means affect to undervalue the importance of these great events, which have produced radical and durable, and, we verily believe, beneficial changes in the lot of the largest portion of the human family. We are quite satisfied that ours is, all things considered, the happiest of countries. We think it demonstrable that Frenchmen of the present generation, as well as the people of several other European nations, are enjoying the good fruits of their bloody revolution. We are believers in human progress, and wait hopefully to see the emancipated slaves of Jamaica and Barbadoes grow into virtuous, industrious communities, reflecting honor upon the liberal policy that broke their chains, and demonstrating to a more timid and wary philanthropy that the spread of human liberty, in all its forms, is ever favorable to the true interests of society. It is nearly certain that the teeming populations of the East find the oppressive taxation to which civilized rule subjects every article of property, every branch of industry, and every form of life, somewhat less intolerable than the perpetual revolutions, spoliations, and massacres to which they were, from generation to generation, exposed under the subverted dynasties; and a few years of free trade and amicable relations will probably efface from the minds of the Chinese all bitter recollections of the forced importation of opium, and the bombardment of their commercial metropolis—the rather ominous harbingers of these blessings in reserve. These statements do but partial and inadequate justice to the value of those political and social changes which, within a period not extending back beyond the memory of men now living, have produced, sometimes by violence, sometimes by peaceable means, a marked and beneficial revolution in the condition of our species. In making these concessions, however, we mean only to magnify the missionary enterprise, for which we have claimed, at the outset, a de-

cided and manifest superiority over all other agencies and plans of reform. Political convulsions are wont to exact a fearful compensation for the scanty and often tardy blessings which they bring in their train. The revolution which sweeps away ancient abuses, and smooths the way for national improvement and social progress, usually sacrifices one or two generations to its wrath. Wars, which subvert cruel despotisms and disinthral enslaved nations, sow for their distant and doubtful harvests in fields enriched with precious blood, and watered by bitter tears. England came out of the French Revolution the sole unscathed victor, and her triumphs have entailed upon her oppressed population pecuniary burdens which consign millions to hopeless pauperism, while the boldest of her politicians dares not promise to remove, or sensibly to alleviate them for this or any coming generation. After the lapse of thirty years, the victory of Waterloo still enhances the price of bread to the Irish peasant, and makes heavier the burden of the Cooly on the banks of the Ganges and at the foot of the Himalaya. Unlike the convulsions and changes to which we have referred, the missionary enterprise, as "the blessing of the Lord, maketh rich and addeth no sorrow." Without shedding one drop of blood—without a single act of oppression, or extortion, or cruelty—without carrying distress into the bosom of a single family, the unostentatious labors of the missionary have, we are bold to affirm, achieved more and greater temporal benefits, and for greater numbers, than have resulted from all the political changes which have made up the history of the present generation and of that which preceded it. As to the emancipation of slaves both in the East and West Indies, this was confessedly a direct result of the missionary enterprise. The philanthropic efforts of self-denying men prepared the degraded bondmen for the enjoyment of freedom, while their earnest appeals aroused the public mind of Britain, and so insured the triumph of this measure in Parliament; and now

that this great melioration, achieved by missionary efforts, has obtained the recognition and the guaranties of law, the task of watching over the liberated serfs, and conducting them onward, in their transition from the weakness and degradation entailed upon them by their former condition, to the intelligence, virtue, and manliness that befit their higher destiny, is by general consent intrusted to the same Christian agencies, as alone competent to check the vicious tendencies inherent in such a revolution, and to implant and fortify the great conservative principles, without which personal and civil liberty is incompatible with the happiness, and even the existence of society.

Brief as is the history of missionary labors, it affords us the means of forming a just estimate of the comparative efficiency of Christian and merely political and economical agencies in promoting the well-being of nations. During a period which extends back beyond the first inception of existing missionary efforts, the successive governments of England have been incessantly laboring to quell the discontents and remove the grievances of Ireland, and raise its degraded population from the misery and turbulence which distinguish the masses of that unhappy country. On the prosecution of this Herculean work all the resources of a great empire have been lavished, and all the expedients of legislation have been tried. Millions have been expended in gratuities, and millions more in the maintenance of soldiers and policemen, for the prevention of crime and the preservation of order. Immense public improvements have been executed. New privileges and franchises have been granted; and the emancipation and reform acts have poured their healing influences upon the irritated public mind. As the result of all these efforts, we now see a wretched population doomed, in a land proverbially fruitful, to experience the horrors of periodical and almost yearly famine. The populace are exasperated against the government that labors so assiduously for their

relief—are prone to rebellion and to violence, and there is no longer any security for property or life, while the prospect of better days recedes from the approach of every new scheme of relief and improvement. England had already been engaged for half a century in her Sisyphean labor of Irish reform, when two American missionaries planted themselves on the Sandwich Islands, then peopled by a race of savages and idolaters, tainted with the vices and debased by the thraldom that ever belongs to the condition which those words describe. In the five-and-twenty years that have since elapsed, a change has come over the face of these realms of barbarism. The savage idolaters are transformed into Christian men, who cultivate the earth, and live in commodious habitations, and enjoy the protection of good laws and a regular administration, and who worship the true God in decent temples. They have a written language in which the Bible is published, and an infant literature, while the rising generation receives the elements of common education in well-conducted schools. All this has been quietly effected by imparting new ideas, and awakening new emotions without blood or violence, and at a pecuniary sacrifice less than the yearly pay of the thinnest regiment whose bayonets preserve the peace in Ireland. There is no want of other examples, less striking, perhaps, but equally pertinent, to demonstrate the great superiority of the missionary over all other reformatory processes. Several tribes of American Indians have been raised by missionary efforts alone to a social and economic position, decidedly more elevated than that of the depressed classes in some of the freest countries in Europe. In France and Belgium, where so much blood has been poured out in contests for liberty, and where theoretically there is no want of liberal institutions, the great body of the laboring classes, beyond the walls of Paris and some other large towns, are practically where they were in the days of the elder Bourbons; the reform, such as it

is, not having penetrated deep enough, or not having found the ideas and morals necessary for the development of rational liberty. It is, indeed, a prevailing opinion, freely expressed by mere politicians and statesmen in France itself, as well as in other parts of Europe, that the great obstacle in the way of free institutions and of valuable progress in that country is the want of Christian principles and morals. We are fully satisfied of the soundness of this opinion; and we venture to add the expression of our belief that the few obscure missionaries, maintained in France by the Wesleyans since the beginning of the present century, have done more to prepare the mind and the heart of that interesting people for the practical realization of freedom, than did the expulsion of Napoleon and Charles the Tenth, or the advent of Louis Philippe and the Chart of July. To an extent which will never be fully known and acknowledged till the day which reveals all secrets, have these devoted servants of Christ aroused and leavened the slumbering Protestantism of France. This has, in its turn, acted powerfully upon the great Catholic community with which it is every where in contact, till, together, the two antagonist forms of the Christian faith have put a sensible check upon the reigning infidelity, and made some progress toward a successful assertion of the claims of the Christian code of morals. This reference is made to a single class of missionaries, with no intention to disparage the efforts of others, but in a firm persuasion that their labors are not justly appreciated, at least in this country, and with some right to express the opinion that the Wesleyans in France, while they have been chiefly useful in awakening the native churches to greater zeal and effort, exhibit pre-eminently in their own scattered societies the very highest, purest examples of Protestant Christianity, especially in the virtue so rare in that country, the sanctification of the Sabbath.

We can not dismiss the train of reflections that crowd upon

us in contemplating the missionary enterprise, in the performance of this, its lower and merely secular function, without expressing our entire belief in the comprehensive underlying truth, of which the facts and arguments that have been adduced are only special instances and illustrations. It is, that the Gospel is the great, and, in a very important sense, the only civilizer. What nation or tribe of men has, during the last eighteen hundred years, advanced from barbarism to a state of civilization and refinement by any other agency? Will commerce enter the lists, and dispute the claims of Christianity? Africa has been its undisputed field of experiment for centuries; and what besides the diseases and vices of civilization has the trafficker left behind him on those barbarous shores, in return for gold-dust, ivory, and the "souls of men?" Portugal, Holland, and England have grown opulent on the precious merchandise of the East; but we have not yet heard of the nation or savage tribe which the trader has been able to reclaim from the ignorance, and vices, and gross barbarism of their ancestors. Government and wise laws, imbodying as they do several of the conservative maxims of religion, have proved somewhat more efficient than commerce, as instruments of human progress; but the instructive example of Ireland proclaims the impotency of the most enlightened code and the purest administration to regenerate an ignorant, degraded race. Government and law have to do with the actions of men, and these constitute the sphere of their operation and the well-defined limits of their power. But the malignant disease of barbarous, pagan man has its seat in his gross habits, and debasing prejudices, and low appetencies, and inherited depravity; and to it no remedies can be well adapted but such as are subtile, penetrating, spiritual. The dominion of inveterate prejudice and omnipotent custom must be subverted. There must be an infusion of new ideas, and the implantation of new motives, and the awakening of new hopes and aspirations. It has often oc-

curred to us that if the most enlightened philosophy and the largest experience were put upon the task of finding out some sovereign remedy for such a case, they should concur in prescribing that which is so clearly described in the fourth chapter of Hebrews: "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Let us imagine that the hundreds of faithful missionaries now laboring throughout British India have succeeded in commending to the undoubting faith of the multitude, not the entire system of Christianity, but some one of its great maxims—that the whole vast population of this benighted empire should be brought to believe cordially in the unity of God, and should so be led to forsake idolatry in all its hateful, degrading forms. The working of this simple idea would remove an amount of vice, and suffering, and wretchedness, which defies all computation. There would be an end of all the abominations and pollutions of pagan worship; an end of pilgrimages to holy cities, and distant temples, and sacred rivers. There would be no more self-inflicted tortures for expiation, no more immolations and human sacrifices, no more hecatombs for the insatiable Ganges or for sanguinary Juggernaut. Or let us suppose the scriptural teaching in regard to the rights and destiny of woman to be the solitary doctrine for which these heralds of the cross have obtained from the millions of Hindostan a practical recognition, who does not perceive that they would have conferred upon those miserable nations a boon, in comparison with which all political and civil franchises are impotent as instruments for promoting civilization and happiness? To say nothing of the thirty thousand widows, and of the uncounted multitude of female children who would be rescued annually from a cruel death by burning and infanticide—atrocities which are only the slighter incidents of the prevailing system

—this single change in Indian ideas would elevate one half of its teeming population from the condition of mere brutes to the dignity and destiny, to the enjoyments and duties of intelligent immortal beings. Or, finally, if missionary labors should produce no further result than the successful inculcation upon the Oriental mind of the Bible theory of the unity and essential brotherhood of all the families of man, they would have removed an obstacle to Indian improvement and civilization which, in the institutions and customs of caste, has hitherto bid defiance to every social melioration, whether its introduction has been urged by force of argument or of example, of laws or of arms. Our confident expectation is, that these and other great truths, by the development of which the Gospel confers such inestimable benefits on human society, will work their way to a general recognition and practical supremacy in pagan India and the world; and it is because of this belief, and not from any strong reliance on the wisdom, or benevolence, or power of statesmen, that we rejoice in all the revolutions which throw open the barred doors of these nations. The missionaries of the awakened churches will enter side by side with the soldier, and the civilian, and the merchant, with arms more potent than theirs to win an empire, and with laws and arts more fit to rule, enrich, and adorn it. As sure as the march of time and the developments of Providence, will the Gospel, while it gives eternal life to all who believe, accomplish the regeneration of human society. Its doctrines of right and of duty, no less than its doctrines of grace, are ecumenical as well as divine; and while a heavenly sanction attends their promulgation, their manifold harmonies with the wants and sympathies of the race insure their ultimate triumph.

We shall offer no apology for having dwelt so long on what is confessedly a lower view of the missionary enterprise. It is with us a favorite aspect of the subject, and we are fain to welcome a train of reflections which may serve to magnify

this highest function of the Church in the eyes of those who do not contemplate it from the loftiest position, yet would gladly recognize and foster an agency that offers a sure promise "for the life which now is, as well as of that which is to come." Even in this secular, lowest view of the subject, the establishment of missions takes the highest rank "among ancient, primitive, and heroical works."

In passing on from these preliminary statements to the special objects of this article, we would ourselves dismiss, and, if we could, banish from the minds of our readers all thought of the material and temporal benefits which the Gospel so freely diffuses, that we might contemplate the missionary enterprise solely as God's chosen and only revealed method of making known to perishing nations the great scheme of redemption through the blood of the cross. In proceeding, as we now do, to inquire what one important branch of the Church has done, and is doing, to extend the Redeemer's kingdom over a revolted world, and to rescue from eternal perdition the myriads of blood-bought souls upon whom the Sun of righteousness has not yet risen, we would bear upon our heart a lively recollection that the Church is, in God's economy, the great depository of saving truth and power—is intrusted with a monopoly of the only remedy for sin; and that upon its loyalty to Christ and its compassion for the heathen, it has been mysteriously permitted to depend when He shall receive his purchased inheritance, and when they shall acknowledge the Lord that bought them. We would ever bear in mind, and would entreat our readers to bear in mind, the appalling truism which we are so prone to forget or discredit, for all beyond the narrow pale of our own language and our own type of civilization, that there is salvation in no other but Christ—that faith in him is indispensable to true piety—that the heathen can not believe in him of whom they have not heard, nor hear without a preacher; and that the preacher's indispensable function is also left de-

pendent on other agencies—for how can he preach except he be sent? Happy shall we deem ourselves if any thing contained in this discussion shall be made instrumental in exciting in that Christian community, for which it is specially intended, a more lively sense of its vast responsibility.

The Missionary Society, of which we are here presented with the Twenty-seventh Annual Report, was organized in the year 1819. The Methodist ministry, however, was as truly, and, in proportion to their numbers, as extensively engaged in missionary labors before, as it has been since that period. "Wesleyan Methodism," as has been justly said by the author of The Great Commission, "is strictly missionary in its character." This remark is pre-eminently true of American Methodism, which, in addition to the inherent adaptations of its economy to missionary operations possessed in common with the parent Church, has occupied a field vast as the entire theatre of the apostolic ministry, and abounding in the strongest inducements to labor, as well as offering unusual facilities and encouragements. It will be admitted, we think, that this field has been cultivated with a good degree of zeal and perseverance, and with eminent success. Our fathers were called to enter upon their labors after the other Christian denominations had obtained for their peculiar sentiments and polities a strong hold in the faith and hereditary attachments of the entire population, so that their work in the older settlements, and even in the large cities, was as strictly missionary as it has since been in the wild regions bordering on the great rivers and lakes of the West. Indeed, the pioneers of Methodism in the new settlements have usually enjoyed facilities unknown to their early predecessors. Many of the emigrants, and especially those of the younger class, carry with them to their new homes strong predilections for Methodism. Not a few have been members of her communion, and only wait for the coming of the missionary to rally under his banner and co-operate in his efforts to propagate

the Gospel among others less disposed to embrace it. In many instances, local preachers, who went with the current of emigration to improve their worldly circumstances upon the virgin soil of the West, had already gathered the scattered sheep into the fold before the arrival of the accredited missionary, who was thus permitted to enter into "other men's labors," and while he confirmed and built up the infant churches, to make them the basis of more distant and extended operations. Methodism has been diffused throughout this country rather by the aggressive genius and inherent tendencies of the system, than by any *extraordinary* arrangements and special exertions. An *itinerant* by the established economy of his Church, the Methodist minister ever wears the panoply of a *missionary*, and enters upon the missionary function at the call of duty with less inconvenience and with habits more favorable to success than could the settled pastor, more averse as he must be to change, and with less power of adaptation to the new and trying circumstances that beset this enterprise. We speak here of the special fitness of the itinerant system to meet the religious wants of a great country like ours, under the peculiar and ever-varying conditions that result from our position, our institutions, and the character of our people—from the vast extent and fertility of the fresh regions that tempt our adventurous families to seek their fortune in the wilderness, and that give birth to new states, and territories, and populous towns in such rapid succession—from the absence of religious establishments and endowments, and the consequent liberty conferred and obligation imposed upon every Christian sect to consider "the world as its parish," and to "do good to all men as it has opportunity"—from immigration and from emigration, which are constantly infusing new elements and tendencies into society, and impressing new characteristics upon our already heterogeneous population—and we are satisfied that all intelligent Christians, who recognize it as a branch of Christ's

Church on earth, will also recognize in American Methodism special and providential adaptations to the great field in which it has been called to fulfill its mission.

Through God's blessing upon such instrumentalities, a simple form of Christianity, every where of sufficient power and purity, we verily believe, to renovate the heart and reform the manners, has been carried into every neighborhood of this great republic. We can hardly be premature in saying that Methodism has won a recognized, and, in all human probability, a permanent position in the old and more populous states, as well as in the new and less cultivated sections of our country. Under some not unimportant modifications of its modes of operation—possibly with some loss of its aggressive power — we believe that the denomination retains every where a good measure of its missionary character; and we are wholly sure that it still possesses facilities and special capabilities which ought to make it the most missionary church in the land. Our pioneers still enter the forest in the vanguard of the great emigrating army. Our regular work presses incessantly against the farthest boundary of civilized society, and our outposts are counted along the entire length of the ever-lengthening line of our ever-receding frontier.

The plan of the Missionary Society of the Methodist Episcopal Church embraces both domestic and foreign missions; and the first article of its constitution announces that it was established for the express purpose of "enabling the several annual Conferences more effectually to extend their missionary labors throughout the United States and elsewhere," and also for the "support and promotion of missionary schools and missions in our own and in foreign countries." Following the order here indicated, which we observe is reversed in the Report for 1846, we proceed to notice the domestic department of Methodist missions. This embraces, 1. German missions. 2. Indian missions. 3. Circuits and stations wholly or partially sustained by the society.

The German missions are justly considered in the Report before us as possessing a special and increasing importance, and as holding out peculiar encouragements. The oldest of these, so far as the annual *exposé* enables us to ascertain, was established in Cincinnati in the year 1837. From a beginning so recent, this good work has extended into more than a dozen states and territories. It embraces forty-eight missions and fifty-four missionaries, who have succeeded in gathering into the Church three thousand three hundred and forty-nine members. There are also reported a considerable, though by no means a proportionate and satisfactory number of children under Sabbath-school instruction. Upon nothing is the valuable and permanent success of missionary labors more dependent than upon the diligent training of the rising generation; and it strikes us that this is especially true of a people so inquisitive, so educated, so prone to speculation and to skepticism as the Germans. It is commonly admitted that emigrants from Germany constitute the best class of our adopted citizens. Many of them are agriculturists, who, instead of congregating in the large cities to disturb their peace, and control their elections, and fill their poor-houses, find their way to the West, where there is room for them, and their labor is wanted. They are thus diffused among the native population, and placed in favorable circumstances for learning something of the new forms of life and of industry, by which they may become worthy partakers of the blessings so freely offered them, and something of the political rights and powers, to the enjoyment of which they are so frankly and courageously admitted by our wonderful system of freedom. The wide dispersion of German emigrants, which presents an apparent obstacle in the way of their evangelization, is really favorable to missionary successes among them. They are less clannish and national, while the semi-infidel Christianity which, without being well understood or much inculcated, exerts a most paralyzing influence upon the lower

classes in the father-land, necessarily operates with a greatly diminished force upon isolated families, and in the absence of those associations and influences which are calculated to strengthen and perpetuate early prejudices and impressions. Their ignorance of the language of the country, though at first a serious hinderance, is, we are persuaded, a real facility to the attainment of missionary successes. We observe from the Reports that a considerable number of Roman Catholics have been converted, a species of success rarely gained among Irish and other members of that communion who speak the English language. These are now provided with churches and religious teachers in almost every part of the United States; and it can hardly be doubted that the scattered German Catholics would generally be gathered into the same folds to which they are drawn by so many sympathies, but for the barrier interposed by an unknown language, which must make the sermon and the associations, as well as the Liturgy, unintelligible and distasteful to them. The Methodist missionaries, who, as their Teutonic names sufficiently demonstrate, are veritable Germans, possess a talismanic passport to the affections and confidence of their compatriots, in their ability to address "every man in his own tongue wherein he was born." We will add that the disclosures made by their published reports, as well as some personal knowledge of these laborious messengers of the Church, have served to impress us very favorably in regard to their character and their work. Many of them persevere under discouragements and privations which only evince more clearly that they have the zeal, and resolution, and faith indispensable in the missionary field. One laborer in Illinois, a superintendent of a mission district, is "obliged to travel nine hundred miles every three months in order to reach his appointments." Of his colleagues he says, "They have generally hard work, a slender support, and much to contend with. The Germans almost all belong to some church, and are strongly attached

to what they call their faith. Hence we have to preach *their* religion out of their heads, in order to preach Bible religion into their hearts." We regard the German branch of our home missionary department as presenting a field peculiarly important, as well as encouraging. It has already produced good and abundant fruit, while the labor bestowed upon it has disclosed new and pressing wants, which appeal with peculiar propriety and emphasis to those who have been favored so highly with the Divine approbation. We think that these operations ought to be extended as fast as suitable men and means can be obtained. It is gratifying to perceive that the converted Germans are disposed to help themselves as far as they can. The mission in Cincinnati is already independent of the resources of the society, and we are left to infer, from the small sums granted to other stations, that a considerable part of the support of the missionary is derived from the people among whom he labors. This is highly gratifying as an omen, as well as a fact—as a means, as well as an end; and the missionary enterprise always gives evidence of good progress toward the attainment of its objects when it raises upon the field of its operations a competent ministry, and awakens among its converts such a sense of the value of the means of grace as leads to the pecuniary sacrifices necessary to secure them.

An argument for prosecuting this particular enterprise with the utmost diligence is the strong improbability that so free access to the German emigrants, especially to German Catholics, will much longer be enjoyed. We ought to expect that the most strenuous efforts will be made to gather these wanderers into the fold of the Papal Church, and that, as in the case of the Irish emigrants, missionaries will be sent for the purpose, recommended by all the advantages now so eminently possessed by ours. In any event, however, the good already accomplished is likely to remain; and the infant churches established in so many places may be expect

ed to become centres of attraction and light, to which the multitudes yet to be poured upon our hospitable shores by the tide of emigration will continue to be drawn by natural sympathies, and, as we may humbly hope, by Divine influence. Some of our remarks have had special application to a rural population; but we are happy to perceive that the wants of a vast body of Germans, residing in our large cities, have not been overlooked, and that missions for their benefit exist in New York, Philadelphia, Baltimore, St. Louis, and several other populous towns. The obstacles to their evangelization will, we fear, be multiplied by circumstances that operate with peculiar force upon emigrants who dwell together in sufficient numbers to form their own social and religious communities; but this only renders the more indispensable timely and vigorous efforts to diffuse religious truth among them. What are the liabilities and tendencies of a great body of German emigrants assembled in a large city, and left pretty much to themselves, we had opportunity to learn authentically on a late visit to the British metropolis. We were invited to attend a meeting of British and foreign Christians, called for the purpose of hearing some statements in regard to the religious condition of natives of the Continent resident in London, and of devising some plan for their moral improvement. The disclosures to which we there listened filled us with profound astonishment, for we could not have thought it possible for an evil so massive and tremendous to accumulate in the very centre of philanthropic operations that claim the world as their proper theatre. Of German emigrants, especially, who equal in number the population of one of our great cities of the second class, it was stated by, we believe, the only clergyman who is laboring for their evangelization, that they are nearly all Free-thinkers. Hardly any of them attend public worship; as, indeed, how should they, when there are no churches or chapels for them to attend? Intemperance prevails to an extent which is quite

remarkable, even in the midst of the most intemperate population on earth. The Sabbath is universally desecrated; and those who do not spend the day in drinking-houses, assemble in public halls, hired for the purpose, to listen to lecturers on socialism, and other kindred topics. These apostles of infidelity and vice are often men of such powers as exercise a dominant influence over the multitude; and the newcomers, who may happen to bring from the father-land some measure of religious restraints and self-respect, easily fall a prey to an organized system which works by every known method of seduction, from a concert to a brothel. To complete the horrible picture, it was stated that marriage and its obligations are little more than a name, and that the importation from Germany of young women to supply the incredible demand for prostitution, in a community of socialists, constitutes an established branch of trade. These statements were confirmed by the Prussian embassador, who addressed the meeting, and who is well known in this country, and throughout the civilized world, as one of the most eminent Christian scholars and philanthropists of the age. We trust in God it may be long ere such a description is applicable to any portion of our emigrant population; but those who are intrusted with the direction of the only conservative agency on which reliance can safely be placed, will do well to recollect that nearly all our large towns are surcharged with materials which require no process more expensive or laborious than to be let alone for a time, in order to multiply among us similar examples of loathsome, gigantic depravity.

Indian missions possess, in our estimation, a peculiar, melancholy interest. The success which has hitherto attended on all well-directed, persevering efforts for the evangelization of the aborigines of this continent, must, upon the whole, be pronounced satisfactory; yet a gloom hangs over the future destiny of even Christianized tribes, which, indeed, rather enhances than diminishes this satisfaction at their relig-

ious improvement, while it holds in abeyance, if it does not quite extinguish, the hope that these converted savages are in due time to become thoroughly civilized men, capable of self-government—of forming happy, prosperous, enduring communities among themselves, or of being usefully merged into the great political family which surrounds and overshadows them. In the "Evidence on the Aborigines," taken before a parliamentary committee, as well as from other reports on the subject, it seems to be a well-established fact that missionary labors have, in several instances, arrested the tendency to depopulation and extinction, which is almost universal among savages. This is said to be the case among the Canada Indians, and it may be so with those upon our own borders, who have been most affected by Christian labors. We should indeed rejoice to believe it, but we have hitherto failed in finding sufficient ground for the indulgence of such a hope. After all that the benevolent efforts of our government, and all that Christian philanthropy have been able to achieve for this injured race, no element of character has yet been developed—no antidote for latent ills has been discovered—to justify any strong expectation that at the end of two centuries more than a forlorn remnant of the North American tribes will be found upon the earth. It has hitherto proved about equally fatal to them whether they adhered to the hunter life or resorted to agriculture. In the former case, the spread of white settlements consumed the game on which they must subsist; in the latter, they are soon environed by an ever-restless, aggressive civilization, which, if it does not repel, attracts but to enfeeble and destroy.

The removal of the Indian tribes beyond the Mississippi, and far from contact with the whites, we verily believe offers the most favorable conditions for carrying out the difficult experiment of Indian civilization. If our government continues to maintain a steady policy, and to extend to the abo-

rigines an efficient, not officious protection; if it shall prove itself able to do what has never yet been done, to restrain the lawless whites, who always hover, like vultures, about the Indian frontier, and always contrive, from that remote position, to exercise more influence at Washington than ten times their number of virtuous, peaceable citizens, then, and for the first time, will an opportunity be afforded for testing fairly what missionary labors can do to remove a barrier which has hitherto proved insurmountable. Whatever may be the result of this experiment, the duty of the churches will be plain and imperative. If crowned with success, a new impulse will be given to an enterprise which has often been left to derive its worldly encouragements rather from the present than from the distant future; if, on the contrary, it shall be demonstrated that these scattered tribes are called to fill their brief cycle under a mysterious destiny, which hastens its own accomplishment by denying to its victims the inspiring motives of patriotism and hope, all that is benevolent in the Gospel loudly demands that its light and consolations be promptly extended to this long funeral procession, already saddened by the consciousness of an inevitable doom, that each individual of a race manifestly predestined to be "no people" may be furnished with the unquestionable badges of citizenship under a higher and more equal dispensation.

The most interesting portion of the Methodist Indian missions has fallen under the jurisdiction of the southern division of the denomination. Of the four thousand three hundred and three converts of 1844, only six hundred and forty are now reported as members of the Methodist Episcopal Church. These belong to the remnants of once powerful tribes now scattered along our northwestern frontier; and they are represented as making some hopeful progress in the arts and habits of civilized life, in spite of their proximity to counteracting and deteriorating influences. There are eight missions and eleven missionaries, whose fields of labor are em-

braced by the Rock River, Michigan, and Oneida Conferences. We are sorry to say that the Report before us does not offer a very satisfactory view of this department of missionary labor. There is a lamentable deficiency of statistics and other precise reliable information; and how the proper authorities are able to proceed intelligently in the work of satisfying wants so inadequately set forth and so imperfectly known, we are really at a loss to conjecture. It is equally difficult to divine how, with the unsatisfied wants which are disclosed, the Christianizing process is sustained without serious and irretrievable embarrassments. There are missionaries ignorant of any language known to their flocks, who are yet wholly unprovided with interpreters, or left to struggle on with such casual helps as the Indians happen to be able and willing to supply. Schools, which must have been established at considerable expense, lack books and teachers, without which the name of such an agency might as well be left out of the account. This is manifestly the great and crying want. Almost every missionary who gives any account of the state of his charge, complains bitterly of the utter inefficiency, or of the utter want of this right arm of an Indian mission. We know not by whose direction or oversight such a state of things is allowed to exist at a time when the missionary treasury is not absolutely exhausted, and when we venture to say an appeal to the Church would afford ample means for removing an obstacle fatal to all reasonable hopes of success, and, we will add, for wiping away a reproach. The Board of Managers, with whom, in conjunction with a general committee, we believe, is lodged the power of redressing such wants, fully and explicitly recognize the crying neglect, as well as the indispensable necessity of providing ample means of education not only as a means of carrying forward the work of evangelization, but of preserving the fruits of former labors. "The board is fully persuaded that unless something further is done for the instruction of these In-

dians, instead of retaining and increasing the hold we now have upon their confidence and affections, the influence we have already acquired over them will be transferred to others." Again we are admonished that "the only remedy" for existing evils is "the establishment of suitable schools among them, and a more general and strict attention to their mental and moral training."—*Report*, p. 86. The entire Church will subscribe to the soundness of these views, and will wait with some impatience to see them practically illustrated in this highly interesting and responsible field of missionary labor. Deeply as we should feel the mortification of seeing the influence which we now exercise over the Indian mind transferred to others, even to other evangelical Protestants, we should esteem that a slight evil in comparison with those which must follow the maintenance of that influence, notwithstanding our neglect of the sacred duties it imposes. True, we can not yield the ground already won without manifest dishonor; but we can not retain it, and yet neglect its diligent cultivation, without guilt still more manifest. It is a high duty to save the Christian name from reproach, but a higher to save souls from perdition.

In its further exposition of domestic operations, the Report brings to our notice the establishment, in the city of New York, of a mission to Swedish seamen, for whose benefit religious services are regularly conducted in their own language, on board a Bethel ship moored in the North River. This enterprise, which was commenced in the year 1845, has been attended with a good degree of success, and offers every encouragement to perseverance.

One hundred and sixty-two missionaries are employed by the board in "destitute portions of the regular work;" and in this department, the most important fields are perhaps in the Rock River, Iowa, and Michigan Conferences, which comprehend a vast extent of territory now rapidly filling up by emigration. In our preliminary remarks upon the missionary

character and capabilities of the Methodist economy, we have sufficiently indicated the process by which three fourths of the entire field now occupied by the Methodist Church were brought under the influence of its doctrines and instructions. Emigration has usually scattered the good seed in the wilderness before the arrival of the missionary, who speedily extends his operations from one neighborhood to another, wherever he can find a Christian family or an open door, till a circumference of one or two hundred miles is described, and forms the ample programme of his future labors. Revivals and recruits from the older churches are not long in giving resources and stability to the new circuit, which henceforward sustains its own preachers, and releases the missionary fund, to be employed in still more needy and distant regions. We do not believe that the Christian Church has ever used a system of means better adapted to diffuse the Gospel over a vast and growing country, such as we occupy, and we confidently expect that it will prove itself equal to the demands which the actual and prospective extension of our already immense national domain may impose upon our Christian zeal and fidelity. It has done more than any other agency to save a great country from the curse of being, at this moment, overspread with an irreligious, semi-heathen population ; and the same boon, we think, is likely, in its fair proportion, to extend to Oregon, and to whatever region besides may be won and occupied by our branch of the Anglo-Saxon race. Unquestionably it is the high duty of the Methodist Episcopal Church, enjoined by its past history, and by all providential indications, to sustain and to multiply these very efficient and strictly indispensable missions to any extent which the expansion and movement of our population may demand. They have ever proved the most productive and the least expensive of its missionary operations, and it might easily be demonstrated, we think, that their efficiency would be impaired rather than promoted by a larger outlay of means, or

any attempt to retard the earliest practicable transition of the dependent, pensioned mission, into a regular self-supporting circuit. Under these circumstances, no probable enlargement of this department of the work is likely to impose any considerable burden upon our missionary funds, or to exceed the ordinary contributions of the new Conferences, within which, or adjacent to which, the most considerable expenditure will be wanted.

We are struck with the important fact disclosed in this Report, that a very large majority of the agents and pensioners of the society are employed, not on the Western frontier, but within the limits of the oldest Conferences and the most populous states; seventy-one are in New England and New York, and twenty in the comparatively small territory embraced by the Philadelphia Conference. The numbers of members given in the Report as belonging to these fields of labor are not, we presume, generally the fruits of missionary effort, but rather indicate the feebleness of the societies, many of them old, which require aid from missionary funds. A considerable number of these societies, however, are of recent origin, and the great development of manufacturing industry, in the populous regions under consideration, has given rise to many new communities, which require, and are likely to reward, missionary labors. Not a few now flourishing stations were a few years ago feeble missions; and such instances of success are already so numerous as to repay, many fold, the outlay which has been made in their behalf, and strongly to recommend the continuance of the enlightened liberal policy which has proved so beneficial to the general interests of the Church.

If, however, we are not at fault in our recollections, by far the larger number of these missionary stations owe their existence to other and very different causes; and the little societies of twenty, thirty, forty, and fifty members, who enjoy the means of grace at the expense of missionary funds, have

been made small by emigration, by schisms and decay, or by the division of old circuits or stations. And here, again, we are quite aware that cases have risen, and may still rise, on either of the grounds just enumerated, which fully justify, and, on all considerations of Christian benevolence and sound policy, require the application of missionary funds for their relief; but we are also persuaded that the multiplication of petty stations, which the existing system encourages, is a practical evil of no ordinary magnitude. It would not be easy to fix a standard either of numbers or circumstances by which to determine the propriety of extending aid to feeble societies; but it seems to us a sound rule not to attempt, in this way, to establish new stations, or to sustain old ones, when there is not a reasonable prospect of such an expansion as will enable them, in due time, to support themselves. In a new country, but partially supplied with religious instruction, and constantly replenished by emigration, there is always such a reasonable prospect; but in the very different circumstances of the region now under consideration, an enlightened discretion had need to be exercised over any new proposal to build up a church on missionary resources. When a village or neighborhood is already preoccupied by active, spiritual denominations, and the people are well supplied with the means of grace, it is plainly a waste of means to attempt, in this way, to raise a new congregation for the gratification of half a dozen families who may prefer our creed or polity. Whatever else may be said in favor of such an aggressive movement, it is no proper missionary work; and resources obtained for the evangelization of the heathen, or to help the destitute, can not, without a manifest perversion, be expended on such enterprises. Our cause is essentially weakened by the multiplication of such dependent churches; and we could easily enumerate scores of stations struggling on from year to year, and doomed to struggle on, without room for expansion or the prospect of better days. A handful of people, not often

wealthy, make extraordinary and painful sacrifices to sustain the preacher, who is, nevertheless, but half supported, and escapes, at the end of his brief term, as from exile, embarrassed with debt, or impoverished by the excess of his unavoidable expenses over his scanty income. All this may be cheerfully, and even joyfully borne, amid the stirring scenes of a really missionary field, and under the inspiring hope of founding churches for future generations, while a present salvation is carried to the destitute and the perishing; but in the absence of these sustaining considerations, the prosecution of the Christian ministry, under such discouragements, becomes, to the last degree, burdensome and irksome to the preacher, while to the people it is seldom profitable and effective. Our remarks are intended to demonstrate the utter inexpediency of expending missionary funds in providing for the trial and deterioration of our preachers a larger number of these unfruitful, unimprovable fields of labor. We know it is the settled opinion of a large proportion of our most enlightened and experienced ministers, that the actual number of these petty stations ought to be greatly, though gradually diminished; not by their abandonment, but by a return, wherever it is practicable, to the circuit system. Two or three of these small societies, united in a circuit, would afford an inspiring and remunerating field of ministerial labor, where the preacher would get a better support, and the people, we verily believe, would get better preaching. The system here recommended is universally adopted by our elder brethren in England, and with good effect, under circumstances not greatly differing from ours. It is eminently the system of Methodism, and of the very genius of itinerancy, of which it has ever been the glory, that it is adapted to find and provide for the scattered members and families of Christ's flock.

In passing to notice briefly the foreign missions of the Methodist Episcopal Church, we begin with the South American

mission, which stands third in the Report. The name would suggest, to one not conversant with the earlier operations of the society, something very different from what he finds on further examination. At present, the society has but one missionary, stationed on the South American continent, who preaches to a small Protestant congregation, composed of English and American residents, in Buenos Ayres, by whom, with the aid of some friends, his salary is paid. The missionary remains at his post with the consent of the Board, the only ground, we suppose, for still retaining, in the Annual Report, the name of the South American mission, which was formally given up in 1841–2, after an unsuccessful attempt to make some impression on the native Catholic population of that country. This early abandonment of an enterprise which had been entered upon with flattering hopes of success, and prosecuted at great pecuniary expense by some of the most intelligent missionaries ever employed by the society, was regarded, by many friends of the cause, a hasty and ill-advised measure. Six years was unquestionably a short time to allow for such an experiment, and few similar attempts have ever been crowned with any very eminent success, except as the reward of more patient and protracted labors. We are among those, however, who believed that the discontinuance of this effort, which has already demonstrated itself to be nearly hopeless, was, upon the whole, expedient, and that it was better to incur the charge of instability and irresolution—no slight faults in those who guide the missionary enterprise—than to persevere in the face of difficulties, of which it was nearly certain that they would continue to increase rather than diminish. No Protestant missions have hitherto yielded so little fruit as those set on foot for the conversion of Roman Catholics. It was hoped that the free institutions just introduced into South America might facilitate the diffusion of religious opinions more in harmony with the new political ideas ; but the visions of freedom

which rose in that direction have long since given way to a painful conviction that, as no people in the world are less fitted for self-government, so none are more completely the bondmen of priestcraft and superstition.

The acknowledged failure of this mission is no unusual event in the history of such enterprises, and it is fraught with lessons of instruction which may be highly useful in forming and executing future plans. We trust that it will inspire the Board with great caution in entertaining new projects for missions among Catholics. Ten years since the feeling was strong in favor of establishing a mission in France, and we can hardly mistake in believing that with many this is still a favorite object. After enjoying very favorable opportunities for the formation of our opinions, we then arrived at the conclusion, which subsequent information and developments have only served to confirm, that such a mission would be injudicious, and probably useless. There are at this moment nearly three hundred evangelical Protestant ministers in France, who are laboring for the spiritual good of its population with all the advantages which, as natives of the country, familiar with its institutions, its literature, its sympathies, and prejudices, they are likely to possess. They are the true missionaries to whom France, Catholic and Protestant, is to look for evangelizing labors. Foreign interposition has unquestionably been highly useful in the revival of the ancient spirit of Protestantism; and the liberality of British and American Christians may be very beneficially directed to the support of native agencies, whose efficiency depends on considerable outlays of money. Beyond this species of help, it is the well-known opinion of the best-informed men in Europe, Frenchmen as well as English and Americans, that little valuable assistance can be rendered from abroad. Providential indications manifestly point to the evangelization of the heathen as the proper sphere for our missionary operations; and till the three hundred millions of China shall enjoy the labors

of as many faithful preachers of the Gospel as now toil among the thirty millions of France, we can conceive of no reason likely to satisfy the head or heart of an enlightened Christian that it is right to overlook the vaster and the more pressing want, and, we will add, to pass by the more open and inviting door, in order to attempt the evangelization of a people already Christian.

The Oregon mission, which has attracted so large a share of attention during the last ten years, can no longer be regarded a foreign mission, now that the title of the United States to that country has been acknowledged by Great Britain, and measures have been adopted for extending the benefits of a regular administration to that distant portion of the republic. No missionary undertaking has been prosecuted by the Methodist Episcopal Church with higher hopes and a more ardent zeal. That the results have fallen greatly below the usual average of missionary successes, and inflicted painful disappointment upon the society and its supporters, none, we presume, can any longer hesitate to confess. It is, no doubt, for wise purposes that God permits his people to struggle with difficulties in their well-intended efforts for the promotion of his cause. Combinations of Christians, no less than individuals, require the discipline of adversity in order to qualify them for the better performance of great duties. The purity and the power of faith are made manifest by trials; and discomfiture itself, by reminding the Church of its dependence on Divine assistance in all its enterprises for the promotion of religion, is often, perhaps usually, the harbinger of coming triumphs. Trusting as we do, yea, confidently and assuredly believing, that God yet designs to confide to our denomination some share in the work of evangelizing the heathen, we are disposed to look upon the history of this mission, so full of disaster and mortification, for instructive lessons to warn and guide us in our future operations. It would be wholly superfluous to declare that we mean no reflection

upon the wisdom and faithfulness of those who have had the chief direction of this and other missions. We concede to them the praise of an entire devotion to the best interests of religion, and of having labored in the cause of Methodism and missions with a zeal and success which, we doubt not, will be rewarded with higher honors than our testimony could presume to confer. There is, perhaps, no reason to believe that others would have been able, under the circumstances, to judge more wisely or act more discreetly. It is nevertheless true, that from the more favorable position which we now occupy, we can easily detect the causes which, whether regarded in the light of mistakes or misfortunes, led, by inevitable tendencies, to the failure of this mission, and the Church can not afford to lose the benefit of lessons for which it has paid so dearly.

The founder of the Oregon mission, the Rev. Jason Lee, now no more, was a man of unquestionable piety; and he gave many proofs, during his connection with the Board, of possessing several high and indispensable qualifications for a pioneer in such an enterprise. Had the mission never been extended beyond three or four families, and had it been confined to its appropriate work of evangelization, we see no reason to doubt that his zeal, force of character, and perseverance would have fully justified the confidence reposed in him by the Board; but when he became the head of a religious colony, and sole director of a complicated system of operations, evangelizing, mercantile, agricultural, mechanical, and semi-political, which involved an expenditure of forty-two thousand dollars in a single year, he was thrown into an untried position, from which the wisest men in our ministry might well have shrunk, and for which, we incline to think, no man likely to be called to such duties was more eminently unfit than Mr. Lee. That he should have obtained over minds of the highest order among us such an ascendency as is implied in their approval of his impracticable

schemes, is more surprising than that, under such circumstances, he should himself indulge in visionary hopes. The mission was commenced in 1834 by two clergymen and two lay assistants. At the end of six years there were "*sixty-eight persons* connected with this mission, men, women, and children, all supported by this society." This unexampled increase had been added to the original company at the urgent representations of Mr. Lee, after being several years in Oregon, enjoying better opportunities than any other man for becoming acquainted with the actual wants of that region. The Indian population, for whose benefit this mission was established, does not, in the estimation of the Rev. Daniel Lee, colleague and nephew of the superintendent, exceed sixteen thousand. How such a number of missionaries found employment in such a field it is not easy to conjecture, especially as the great body of the Indians never came under the influence of their labors. They were, in fact, mostly engaged in secular affairs—"concerned in claims to large tracts of lands, amounting in all to thirty-six sections, claims to city lots, farming, merchandising, blacksmithing, carpentering, cabinet-making, grazing, horse-keeping, lumbering, and flouring, with the constant trading, hiring, and paying attendant upon all these branches."—*Report*, p. 42. We do not believe that the history of Christian missions ever exhibited another such spectacle. That the effect of this signal perversion of an evangelizing enterprise was no better than ought to have been expected, the Report before us, as well as some that preceded it, clearly intimates.

The mission became odious to the growing population, with whose interests and designs, good or bad, it came into perpetual conflict as an unwieldy, overshadowing, intermeddling, many-handed business establishment. As zeal grew lukewarm, and piety deteriorated under this secularizing process, the infirmities of human nature were occasionally manifested, and at length irreconcilable differences arose among the mis-

sionaries, which led to the return of several individuals to the United States, and to a disclosure of the real state of the mission. This has, of course, been followed by retrenchment and reorganization. The seculars have been discharged, and the trading establishments, mills, and work-shops have been broken up and sold by an agent, most judiciously selected, and sent out for the purpose. Two new missionaries have been sent out, who, with one or two of the old ones still in the service of the society, are henceforward to devote themselves to preaching the Gospel and other strictly evangelizing efforts. Some time will probably be requisite to live down prejudices and regain lost confidence; but we trust that success will yet smile upon this ill-conducted enterprise. We are sure it will hereafter be managed on sounder principles than before, and we trust that nobody will think of its abandonment. Oregon is rising into importance, and some such provision as we have just indicated the Church must make for the white population; and with the continuance of such help as has uniformly been extended to frontier settlements, we may expect that in a few years this opening territory will be embraced in our regular work.

In regard to the spiritual results of this mission we refrain from saying much, for to us the subject is involved in painful mystery. In the earlier days of the enterprise, we believe the year before the arrival of the great re-enforcement, an extensive revival was reported, and five hundred Indians became members of the mission Church. None of these now remain, nor have we been able to learn the causes of declension or defection, which have so suddenly and so completely dissipated the fruits of so much labor. Did the converted Indians fly from contact with the mission when its distinctive character was lost in the industrial colony? Were they overlooked in the multitude of new pursuits? We are sure there were always faithful men who continued to care for these precious souls; but the entire series of Annual Reports

has failed to satisfy our reasonable and intense curiosity. On other points, no less than on this, we have been surprised at the scanty and infrequent intelligence received from this mission. Much of this is doubtless to be ascribed to distance and imperfect communications; but we can not avoid the conclusion that there has been great negligence on the part of those from whom the Board and the Church were entitled to expect and demand regular unreserved accounts of their operations. Such information is indispensable for the satisfaction of the public mind, as well as to guide the Board in its measures; and it occurs to us that any agent of the society, at home or abroad, who neglects so plain a duty, comprehends very inadequately the importance of one branch of his responsibilities. We shall leave this train of remark with an expression of our lively regret that so many missionaries, after having been sent to their field of labor at a heavy expense to the Church, should feel at liberty to increase the burden, and set a dangerous example, by returning home without obtaining the consent of the Board, a course of conduct which could not fail to impair the confidence of the Church in its missionary agencies.

The length to which these strictures have already been extended, leaves but little space for the most important of the society's foreign stations. Liberia has, from its first establishment, been a favorite mission with our Christian community; and many, who feel no sympathy with schemes of African colonization, have gladly co-operated in the missionary enterprise to which these attempts have given providential facilities. This must be pronounced a prosperous and highly useful mission, a reputation which we believe it has maintained, under various fluctuations, from its first establishment. Its importance is heightened when we consider that this colony introduces religion and civilization to the most benighted portion of a benighted continent—that it interposes an effectual and constantly-extending barrier to the

slave-trade, and that it is, in all probability, the beginning of an empire destined to spread the Gospel and its attendant social benefits, with every accession to its own territory and power. Fifteen preachers constitute the Liberia Mission Conference, who, with twenty-five individuals not named in the Report, are in the employment of the Board, and dependent on its funds. There are at this time about eight hundred church members under their care. We are sorry to notice this diminution of numbers, but trust that it has been produced by transient causes, and that, with the growing population of the colony, this interesting branch of the Church may enjoy increasing prosperity.

Before dismissing this mission, we wish to offer two or three distinct observations. It is not a mission to the heathen. The colonists are mostly natives of the United States, who were brought up in the belief of Christianity, and many of whom were members of the Church before their emigration to Africa. It has been often stated, and we suppose truly, that the number of communicants in Liberia is greater in comparison with the whole population than it is in this country. This fact does not detract from the importance of this mission, but it determines its real character. It has little besides its greater remoteness to distinguish it from some of our domestic missions. It ought, also, to be remarked, that the laborers in this field are mostly inhabitants of the colony, employed and sustained by the Missionary Society, but not sent out as missionaries. If we rightly understand the subject, all but two or three are of the African race, and the climate has proved so fatal to white men, that we presume their proportion to their colored coadjutors is not likely to become greater. Indeed, it seems to us a duty, clearly and providentially enjoined upon those who have the oversight of these operations, to devise some plan to increase the number and efficiency of colored missionaries and teachers. It will probably be necessary, so long as Liberia shall demand a large

outlay of missionary funds, to employ one or two American ministers in this perilous field. It may be doubted whether public confidence can be fully secured on easier terms; but the whole history of the enterprise demonstrates that white men can not labor in that climate. The question is not whether self-sacrificing ministers can be found willing to encounter the perils of this service. We have had a dear-bought experience, which assures us that they can be found; but it has further taught us the inutility of multiplying such costly victims beyond the demands of an absolute necessity. We must express our full conviction that the missionary spirit has been not a little shocked and retarded in the denomination by the great sacrifice of valuable lives in this malignant climate. In this view, it must be deemed unfortunate that our only foreign mission, now justly entitled to the name, has been prosecuted under circumstances, and in the midst of developments, that have not unnaturally led many to doubt our providential call to this work; and we have long desired, not to see this field abandoned, but others sought out and entered upon, where there might be some reasonable hope that our zealous young men may live and labor, as well as die, in the cause of the crucified Redeemer.

So far as our sources of information enable us to form a correct judgment in the premises, the Liberia mission has satisfied all the reasonable expectations of its friends, with a single exception—perhaps even without that. It was confidently hoped that its establishment would give entrance to the Gospel among the pagan population of Africa. We are not prepared to express a confident opinion that more could have been accomplished in this work under all the disadvantages of the climate, of the want of fit agents, and of the constant distractions of petty wars among the savage tribes adjacent to the colony. Numbers of native children have been taught in the schools, and considerable successes in evangelization have, from time to time, been reported; but we

must say, that the speedy defections which have so generally followed these encouraging announcements, as well as the frequent suspension or abandonment of native stations, have led us to fear that these conversions were mostly spurious, and that there may have been some want of system, diligence, and perseverance in following up these various attempts. It seems to us perfectly obvious that the conversion of the natives to Christianity will only be rendered more difficult and less probable by all fitful, ill-directed efforts The mission to Africa, however, does not profess to be chiefly and directly a mission to the heathen; and we are persuaded that, in the prosecution of its more immediate objects, it has done good service to the cause of religion and humanity, and that it deserves, as it must for some time need, the fostering care of the Church.

We have thus taken a cursory survey of the entire field of our missionary operations. We have already expressed our grateful admiration at the incalculable good which, under the Divine blessing, the society whose labors we now consider has been able to accomplish in the United States, as well as of the inherent, undiminished efficiency of this branch of the evangelizing movement.

In regard to the foreign missions of the Methodist Episcopal Church, we confess that the more distinct and lively perception of their actual condition, to which this examination has conducted us, has only served to deepen the emotions of sorrow with which we have long been wont to contemplate this painful subject. What is the actual amount of our efforts and sacrifices for the conversion of the world to God? The mission to South America has been abandoned, though one of the missionaries is still usefully engaged in preaching to a congregation of his countrymen. The Oregon mission, now embraced in our own territory, has been reduced to three or four missionaries, whose work is not likely to differ greatly from that on our frontier settlements, though it is hoped that

a few Indians may yet be gathered by their labors. Liberia employs fifteen missionaries, nearly all inhabitants of the country, and engaged within the colony. Two or three of the latter class are making some attempts to reach the native population; but so far as we can learn from the Report before us, not a single missionary sent out by the Methodist Episcopal Church is laboring in the foreign field for the conversion of the heathen. *We are not aware of it, if one of our foreign missionaries preaches the Gospel in any other than the English language, or if one of them has translated, or is translating, the Bible, or any part of it, or any other book or tract, to aid in the diffusion of Gospel light.* We make these statements with feelings of bitter regret, to which no words can give utterance. We remember that we are in the midst of the nineteenth century, surrounded by a cloud of witnesses, and a host of inspiring, reproachful examples. Every evangelical Church in the land has gratefully recognized its obligations to co-operate with its Savior in asserting his empire over the heathen, still perishing, though purchased with his blood. They offer freely of their silver and gold, and of the choicest of their sons and daughters. The missionaries of the cross are already numbered by thousands; and, with the single exception of Japan, we believe there is no considerable nation on earth where they have not obtained a footing. They have been eminently successful in Persia and Turkey; they are found in force on the plains of Bengal, and among the interior mountains, where the great rivers of India have their sources. The shores of China, so recently made accessible, are already dotted with their stations. They travel unmolested among pirates and robbers; they are domesticated with cannibals, and many populous islands have been redeemed from pagan idolatry and converted to God with a celerity which has outstripped faith itself, and satisfied Isaiah's glowing prediction of nations born in a day. We are already near the close of the first fifty years

of this missionary century, of this age of missionary sacrifices and successes; and the Methodist Episcopal Church, second to none in numbers and resources, has yet to send its first missionary to the heathen world across the sea, has still to form its plans and settle preliminaries, has even to determine the doubtful question whether it will take any decided part in the conversion of the world from paganism. Multitudes of her members burn with a desire to have some part in overturning the idol temples of India and China; but not one of the six hundred and fifty thousand can consecrate himself or his property to the enterprise through any channel provided by his own denomination. Thousands, we believe, there are among us fully alive to the reproach and the guilt of this interminable delay. We know there are many with whom this flagrant dereliction, on the part of the Church, of its highest duty, is habitually felt as a burden on the conscience, that disquiets their night watches, saddens their sacraments, and even dims their visions of heaven. They can not divest themselves of anxiety at the thought of being *participes criminis* in a grievious offense against Christ and the human race; and they would not meet their last account without an endeavor to make some atonement for delinquencies of such fearful magnitude. We protest earnestly, and in the sadness of our hearts, that this is no picture from the imagination, and we express our deliberate conviction that the time has come when the Church *must act*. It is bound to provide some medium through which its members can give expression to their irrepressible convictions of duty toward the perishing heathen, or else frankly to announce to them that it does not propose to deviate from its present policy, and so leave their consciences free to contribute their personal and pecuniary aid through other denominations more alive to this class of Christian obligations. A few, at least, have already resorted to this method of satisfying their sense of duty to the heathen, after waiting in vain, from year to year, to see

some movement in that direction by their own Missionary Society.

Assuming that the Methodist Episcopal Church is about to enter the field of missions for the evangelization of the heathen, we devote the few pages that remain to us to a hasty glance at the chief obstacles to be met with, and some of the conditions to be observed in the successful prosecution of such an enterprise. It has for some time been our settled opinion that a great, perhaps the greatest, hinderance that exists among us to the commencement of missionary operations for the conversion of distant and pagan nations, is found in one of the best features of our economy, in its admirable adaptation and urgent tendency to home evangelization. It hence occurs that all the missionary zeal and resources of the Church spontaneously flow, as they are powerfully drawn, into the one channel through which the itinerant system delights to expend its energies. Itinerancy is the controlling element of our economy, and it easily assimilates every enterprise to its own nature. Frontier missions and Indian missions insensibly and irresistibly grow into circuits, and even the mission to Africa becomes an itinerant Conference, under the potent influence of a principle of which they are but the natural expression. It is worthy of observation that the Constitution of our Missionary Society fully recognizes, as all its operations have illustrated, this inherent partiality for home missions. It "is established for the express purpose of enabling the several annual Conferences more effectually to extend their missionary labors throughout the United States and *elsewhere*." True to its fundamental principle, this institution has made "the United States" the almost exclusive theatre of its benevolent action, while the "elsewhere" has been so strictly construed as to exclude the vast heathen world from the sphere of its charities; and whenever the Church has become restive under a consciousness of disobedience to the great commandment, "Go ye into all the world, and preach the

Gospel to every creature," an apology and an anodyne were at hand, in the fact that we have been eminently successful in our devotion to home missions—that Michigan, Illinois, and even Ohio, are only the matured fruits of our unparalleled missionary efforts and triumphs. It is important, as it is discouraging, to observe that this favoritism toward home missions, to the neglect of the heathen, was never more predominant than at the present time. Of this the Report of 1846 exhibits but too ample proof. Let it be remembered that at the time of writing this annual *exposé*, there was in the missionary treasury an unexpended surplus of some twenty thousand dollars, and that the society was free from debt. What new enterprise awakens the zeal of the grateful Board with whom God and the Church have dealt so liberally? Hear the Report: "It is hoped, therefore, that instead of deviating from our former policy, even a larger appropriation will be made for this work (domestic missions) the ensuing year."—P. 96. Again: "It is confidently hoped that the present state of our funds, and the increasing demand for help in our domestic department, will induce the missionary committee to make a larger appropriation for the ensuing year than they felt themselves warranted to do for the past. Such a course, we have good reason to believe, will receive the sanction of the Board."—P. 97.

We may confidently trust in the society for the fulfillment of these reasonable hopes; but what hope for the heathen in this full treasury? None at all. The Report admits, as its predecessors have, that it is the sacred duty of the Church to send them the Gospel—admits her "criminality" if she remain inactive—that she will be "recreant" to "sacred trusts," "unworthy of her parentage," "false to her own pretensions"—admits that China and the world are now accessible, and informs us that a good supply of well-qualified young ministers "are anxiously waiting" to be sent out on a mission to the heathen. But, after all these admissions,

and at the conclusion of several pages of argument and remonstrance, it announces that, "until some satisfactory assurances are given that the Church will sustain such an enterprise, they (the Board) must hesitate in giving it encouragement."—P. 13. It, however, "affords us (the Board) great pleasure to state that a plan has already been projected, which, if sustained, and efficiently carried out, will probably meet the case in hand."—P. 15. The plan is this: Some persons have promised to pay one hundred dollars each for ten years for the support of a mission to China. It is hoped that thirty subscribers may be found who will pay three thousand dollars per annum for that period, and it is added, "If this amount were found to be *not quite* sufficient, it might, nevertheless, warrant the undertaking."—P. 15. The whole may be summed up in a single sentence. The twenty thousand dollars surplus, together with all the money that can be raised in the usual way, will be devoted to the enlargement of the work at home, and for the support of existing missions; and if Methodists will enjoy the luxury of attempting to evangelize the heathen, they must enter into good recognizances to indemnify the Board against losses in this deviation from its appropriate work. Profound as is our mortification at this virtual denial of its obligations to extend its labors to the heathen, it is deepened by the recollection that the appeals of this society for pecuniary aid are always based on a recognition of these claims; and we do not hesitate to declare our conviction that missionary money is usually contributed with a vague expectation that it is some how to contribute to the evangelization of the pagans. Every one who hears or reads missionary appeals, knows that the wants of these outcasts, and the sacred duty of the Church to enlighten them, constitute the burden of their argument. Under the head of "modes of raising supplies," the Report before us advises to "place before our people, generally, the deeply affecting state of the heathen—their intense and bewildering

darkness—their cruel and ferocious habits—their revolting idolatries—their gross and disgusting superstitions—and their fearfully imminent perils. This picture of heathen degradation must be made to stand out in bold relief—its deep, dark shades must be made to appear in all the radiance of well-authenticated facts."—P. 106. We may ask, Is a Missionary Society, which gets its income on the strength of such affecting statements, at liberty to overlook them in its appropriations? Will they refuse to devote three thousand dollars a year to the relief of wants, on account of which the larger portion of their funds are contributed? For ourselves, we must declare that we do not see how money can be properly solicited on such grounds, unless some respect is to be paid to the obligations thus incurred.

These strictures are made with no intention to cast censure upon the society or any of its agents, who, we are perfectly confident, have conscientiously discharged what has seemed to be their duty, but for the sole purpose of exposing the inherent and hitherto insuperable repugnance of our existing missionary arrangements to the uncongenial work of evangelization in distant pagan lands. The system rejoices and triumphs in the home field, which, for twenty-seven years, has presented an antagonism to the foreign interest strong enough to overcome the anxious wishes of the Church and the honest purposes of the society; and so adapted is the machinery, by which it connects itself with every part of the land, to perpetuate this narrow favoritism, that an application for aid from the missionary funds, by any rising or waning society of five-and-twenty members, is likely to be urged upon the Board with an advocacy earnest enough to drown the Macedonian cry of the five hundred millions of heathen who perish in their sins between the Indus and the Sea of Japan. Is it premature to conclude that we shall never do any thing valuable in the evangelization of these nations without some new arrangement better suited to the purpose?

With us, opinion has ripened into a settled conviction that we must have a distinct board of foreign missions, responsible to God and the Church for the zealous, faithful prosecution of that one work, leaving to the present society the field which it has cultivated so long and so well. This division of labor could hardly fail of being highly beneficial to the home interest, while it would open to the Church a new and effectual door for the development of its energies in doing good. A more important subject than this will not occupy the deliberations of the General Conference at its session in 1848; and we devoutly hope that no other questions or interests will be allowed to postpone or supplant it. Under a better system, the Church would soon roll away her greatest reproach, and regain confidence in her own resources and counsels. We should no longer hear of doubtful, mortifying discussions about extra efforts to send out one or two young men, commissioned to represent the entire zeal of six hundred thousand Methodists for the salvation of five hundred millions of pagans. We doubt not but that ten or twenty messengers of mercy might be dispatched in a single year, and that we should eventually, and very soon, assume our just proportion of the great work which Christ has assigned to the Church. When we consent to doubt this, we shall doubt the substantial piety of the denomination; for we heartily concur in the statement of Doctor Harris, that "to decline the missionary cause, or look coldly upon its progress, is to merit the execration of the world we are neglecting, and of the Church we are refusing to assist."

The Report before us questions the steadiness of the Church in the prosecution of missions to the heathen, and complains that it acts from impulse, and is too impatient of delays to be trusted in such enterprises. We submit that the zeal and perseverance of the Church have not been tested; and till the experiment shall have been fairly made, we will hope and believe better things of our Zion. Present some worthy

opportunity for the manifestation of the missionary spirit in its highest function—trust God and the power of his grace in the hearts of his people—send forth twenty young men into the bosom of the pagan world, and lay upon the Church's conscience the responsibility of sustaining, or of recalling them, or of leaving them to starve, and there will, there must be a response as deep and as incessant as her devotion to Christ. We repeat it, we have confidence in the sons of Wesley, who are of one spirit on either side of the Atlantic; but we earnestly deprecate the tantalizing, hardening processes by which our sympathies for the heathen have been evoked so often, while no way has been devised to give to this holy sentiment any appropriate sphere of manifestation. Propose to the Church some intelligible enterprise — some worthy, well-defined field for the display of its activities — *give the Church something to do*, and then, if her Christianity proves mere impulse and vapor, let Ichabod be written on all her tabernacles. It will be worth more than all such an experiment will cost to know in season that ours is but a spurious form of Christianity, which has no part in the mission of Christ's Church.

In favor of our proposal for the establishment of a separate Board for conducting foreign missions, we may add, that such a change is recommended by the practice of every Christian denomination in this country. Ours, we believe, is the only attempt to concentrate under one administration the management of interests at once so distinct and so important. The example of the British societies is inapplicable to our circumstances, as they have comparatively little concern in domestic missionary operations.

If, in addition to this indispensable change, to which we are unable to perceive any reasonable ground of objection, we might borrow from our Canadian brethren an improvement that has vastly increased their missionary resources, we should confidently expect to see the Church of our choice

enter upon this long-neglected field of Christian duty with brightening prospects and fresh impulses, and under a system well adapted to foreign, no less than to home evangelization. Every presiding elder in the Canadian Conference is charged with the care of the missionary interest in his district; and it is made his duty, in concert with the Churches, to organize missionary societies, and provide for the collection of funds, and to hold annually, and in all suitable places, missionary meetings, for which he has authority to detail the preachers at his discretion, providing meantime for their pulpits by the aid of local preachers or otherwise. The introduction of such a feature into our missionary system—of such an element of power, of efficiency, and *order*—could not fail of producing the most important results. It would diffuse missionary spirit and activity throughout the entire connection, and, at the same time, strongly tend to combine more closely the different sections of the Church under a common system, and for the prosecution of common enterprises—objects of the highest value, which are often counteracted, especially so, we think, in the missionary work, by the subdivision of the Church into so many Conferences, each the centre of a distinct sphere of operation, and liable, therefore, to fall under the influence of sectional interests and views. The change proposed would unquestionably impose new and onerous duties on the presiding elder, who would need to be a man of bodily and mental vigor, as well as of great industry and zeal; but the office would, we think, find its compensation for the additional burden in its vastly increased usefulness and respectability. Of this modification, as of the first proposed, we are ready to say that we can perceive no good reason against its adoption. It would harmonize perfectly with our itinerant economy. It would be a glorious recognition of the importance of the missionary work, of its identity with Christianity itself. It would make of our denomination, in fact, what it has ever claimed to be, and what it confessedly is for all the

purposes of domestic evangelization, an essentially missionary Church.

To the changes here proposed, and to all attempts to adapt our arrangements more fully to meet the exigencies of missionary efforts among distant pagan nations, we are sorry to know that there exists, with a few excellent men, an objection which is not met by any of the arguments and explanations here adduced. They see in the admirable adaptations of our itinerant system to home evangelization, and not less in the unskillful movements of the Church in foreign enterprises, a providential intimation that we are not called to engage in the distant field of labor. We are not about to enter upon a formal refutation of this opinion, which is confessedly in conflict with the nearly universal sentiment of the denomination, as well as with that of the entire Christian Church. We have referred to this objection for the purpose of throwing out an idea which we conscientiously entertain. We believe that in the present state of piety among us, and in any state of piety that can coexist with a neglect of evangelizing efforts for the conversion of the heathen, little or no advantage can accrue from any great increase of our expenditure of money and labor on home operations. Let us suppose each annual Conference to be able to send out and support a hundred additional preachers, what reason should we have to expect any appreciable increase of numbers or piety from their labors, without some new endowment of heavenly power and grace? We might expect just the reverse of this by the subdivision of responsibilities already but too feebly felt, and the more leisurely performance of a work which is effectual only where it is done with "all the might." In truth, the offers of salvation have already been borne around and around throughout the great mass of our home population, and pressed upon the individual conscience with whatever force our love to Christ and the souls purchased with his blood is able to exert, aided by all the Divine assistance

which is wont to be conceded to such a standard of piety as now prevails among us. There is work to be done, we admit, every where, and especially in new and distant settlements; but it is vain to hope that a more thorough and comprehensive evangelization can be generally attained without influences from on high, not to be expected by any Church that in this day of light and urgent convictions shall continue to treat with neglect the Savior's last great commandment. History and observation are at hand to confirm these conclusions. What a revolution has taken place in several of our American Churches since they engaged earnestly in the evangelization of the heathen! What new efficiency! What unwonted activity! What pecuniary sacrifices! What new life and energy in the laity! Tahiti and Ceylon are evidently reacting upon Boston and New York. It was probably necessary that Christian benevolence should contemplate the worth and the degradation of blood-bought souls in the presence of false gods and abominable rites, ere it could acquire momentum sufficient to force its purifying tide along neglected lanes and wretched habitations at its own doors, so long forgotten or spurned by its sympathies. All the eminently missionary Churches are now receiving into their own bosoms an ample recompense for their outlays. Every agent in the foreign field is represented at home by half a dozen colporteurs, tract distributors, and domiciliary visitors, while an unexampled baptism of zeal and power has transformed all of God's people into prophets. And this is just such a result as we might expect from missionary efforts under our Christian economy, for they eminently fulfill the two great commandments on which hang all the law and the prophets —love to God and to man, loyalty to Christ and sympathy for souls.

While the genius of the Gospel concurs with experience in thus pointing to the missionary field as that on which are to be won the spiritual discipline and gracious resources indis-

pensable as instruments for a more general and searching evangelization at home, the example of the apostles throws contempt on that theory of Christian benevolence which refuses to put forth an effort to save remote nations, so long as there is so much sin and impenitence in our own. Had this been the gauge of their zeal and charity, the first disciples would never have crossed the boundaries of Judea, not one in a hundred of whose inhabitants was converted when the Gospel was carried into remote idolatrous lands. The Holy Spirit dictated a very different policy to those who implicitly followed its guidance, and we find them passing rapidly from country to country, erecting the standard of the Gospel in all the high places of the earth—in the great centres of intelligence and power, of wealth and trade—in Rome, in Athens, in Corinth, in Philippi, in Antioch, in Damascus.

In emulation of such authoritative examples, and with some measure of the impartiality of Him who is no respecter of persons, ought the Christian Church in all its branches to hasten the movements of its benevolence, till every nation under heaven shall have its day of merciful visitation. Though thousands and millions at home shall continue to "judge themselves unworthy of everlasting life," let them still turn to the heathen, for so hath the Lord commanded us, saying, "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

Our task will be completed when we have added a brief paragraph upon the means, pecuniary and personal, likely to be at the disposal of the Church for the performance of its high duty to the pagan world. In regard to the former, the income of the Missionary Society for the last year exceeded the expenditure necessary under the existing scale of its operations by twenty thousand dollars; and yet the whole amount, divided by the number of our church members, gives a quotient of less than fourteen cents. To doubt the willingness of the denomination to quadruple that insignificant av-

erage, under any system of finance and administration that shall commend itself to the intelligence and the conscience of the great body of our people, would be a grievous reflection upon their piety, in which it is at least premature to indulge. It is a fact well known, that the vast majority of Methodists contribute nothing to missions, and that no earnest, systematic endeavor is made to interest them in the enterprise; while those who actually give, do it in amounts which, if equaled by the mass of their brethren, would swell the society's revenue to hundreds of thousands. Now, in forming our estimate of what may be accomplished in the department of funds, we are entitled to reckon on American Methodists as a Christian people, and on the great body of preachers as men of God, and *we know* that under a system of applications at once energetic and comprehensive—under any system not greatly defective—carried to the doors and consciences of a pious people by a zealous, laborious, evangelical ministry, results may be reached far more satisfactory than any which we have hitherto ventured to propose. What has been done by others *can* be done by us; and it is an historical fact, that much more than we have suggested as attainable by the Methodist Church is from year to year accomplished by the Wesleyans in England and in Canada, and by Presbyterians, Congregationalists, and Episcopalians in this country. What we have said of money may, with some change of terms, be said of men—the actual supply does, to an extent at once painful and embarrassing, exceed the demand. While the Board speaks doubtfully of sending two or three missionaries to the heathen, five times that number of unexceptionable, well-qualified young men are competitors for the post of honor. Well does the Report warn the Church of its "fearful responsibility," in restraining the grace of God, which urges so many of her devoted sons into the missionary field. We trust that this gratifying fact will remove an apprehension which we believe has hitherto silently

operated to deter many excellent men from lending a cordial support to foreign missions. It has been apparent to them that a good degree of literary preparation would be indispensable in preachers set apart to a work for which new languages must be acquired, and where strange forms of blended religions and philosophical error must be combated by a higher science, as well as a purer theology; and they have not seen how this manifest urgent want could be satisfied without some infringement on what they deem the true Scriptural method of ministerial training. As if to remove this practical objection from all sincere minds, God has been pleased to awaken these convictions of duty in regard to going to the heathen, especially, if not exclusively, in young men already possessed of competent intellectual advantages; and His faithfulness is pledged, in answer to the prayers of his people, to pour out his Spirit more and more upon this large and growing class of young preachers. Should the Church, however, in the prosecution of this great work, be ultimately called upon to make special provision for the training of its missionaries, this can never be deemed a good reason for withholding obedience to the great commandment, "Go ye into all the world, and preach the Gospel to every creature." In the primitive Church the missionary was miraculously endowed with a knowledge of the language in which he was called to preach the unsearchable riches of Christ. Now the indispensable qualification must be reached by providential, not by miraculous means; and the toilsome season of preparation, whether spent on the shores of China or at home, has become one of the conditions under which the missionary and the Church, whose messenger and agent he is, must be content to offer an acceptable sacrifice to the Savior of the world.

While, then, we gratefully accept the facilities so opportunely presented for an immediate entrance upon this long-deferred enterprise, we ought ever to hold ourselves ready to follow the leadings of Providence in all arrangements for the maintenance and future enlargement of the work. That the

instruments hereafter to be provided, like those who now voluntarily offer themselves to the Board, must be *young* men, we may thus early conclude without trespassing upon the prophetic function, or giving a too hasty interpretation to the intimations already vouchsafed to us. Young men alone can learn and *speak* a foreign language with facility. This consideration of itself conclusively determines the question. In all ordinary cases it will require twice or thrice the time for a man of forty years of age to learn a difficult language, which, after all, he will never use effectively, that will suffice for one of twenty-two or twenty-five, to obtain good facility both in writing and speaking it. In addition to this, young men alone adapt themselves to new climates, and habits, and new states of society, with little risk and inconvenience, and with the utmost readiness and tact. We have felt some surprise at hearing the question raised, whether the Church can trust young men in a work so responsible as the establishment and superintendence of a foreign mission. The history of, we believe, every successful enterprise of this sort answers in the affirmative; for no Church that we are aware of has thought it wise to deprive the home work of the influence and counsels of middle-aged and aged ministers, in order to employ them in distant fields of labor, for which they are not qualified, and can by no effort become so. It occurs to us that the Methodist Church ought to be the last to withhold confidence from her young men, whether for this or any other department of usefulness. From the day when Methodism was first planted on our shores, young men have been its pioneers in every enterprise involving toil or sacrifice. The same thing has been exemplified both in the West and in the East; and the venerable fathers who still remain to counsel and bless us, gained their greenest laurels in their youth. Providential circumstances thrust them into the most trying and responsible positions, at an age when the fullest development of bodily as well as mental power was favored and hastened by the magnitude of the trusts confided to them.

Francis Asbury was only twenty-seven years of age when Mr. Wesley appointed him "general assistant," and "constituted him the head of all the preachers and societies in America, with power to station the preachers," &c., under his own direction. Mr. Asbury, it is readily conceded, was an extraordinary man, but his example nevertheless illustrates a general principle; and if he, at so early an age, proved himself eminently qualified for duties and trusts so difficult and responsible, may not young ministers of the present day, selected for their piety and discretion, and always acting under the instructions of the Board, be safely trusted to take care of themselves during the incipient stages of a mission, while they must be chiefly employed in learning a new language, and afterward, and with the lights of growing experience and years, to take care of the work in which they are expected to be, under Divine guidance, the sole efficient instruments? We should not dwell upon a question which appears to us so very free from difficulty, but for the fact that the want of suitable men of mature experience and established ministerial reputation, to go out as superintendents of the enterprise, is believed to constitute no slight obstacle to the early establishment of missions to the heathen. We verily believe that this maturity of years and ministerial experience will be found to constitute a precise *unsuitableness* for the strange field of labor. Shall the middle-aged or veteran preacher be sent forth with his youthful coadjutors, attended probably by a numerous family, to swell the expense of the enterprise? He can not learn the language, or not till the advance of years shall have robbed him of opportunities to use his new acquisitions with the greatest benefit to the cause. Shall he follow at the close of the period which must be devoted to preliminary measures, that he may superintend the active evangelizing operations? He can only act upon the knowledge gained by his predecessors in the field. He must inevitably be superintended by them, or only embarrass and mar plans which they alone are competent to form.

XI.

THE ENLARGEMENT OF CHRISTIAN CHARITY.

AN ADDRESS AT THE ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY, ON THE 11TH OF MAY, 1843, IN SUPPORT OF THE FOLLOWING RESOLUTION:

RESOLVED, That while Christians of different names can not as yet see eye to eye in regard to *some* points of duty, it is matter of devout thanksgiving that they can, on an occasion like the present, assemble and rejoice together in view of the success of their common labors in circulating that inspired volume which is the foundation of faith and hope to them all.

No topic, Mr. President, could more perfectly harmonize with my feelings and most established principles, than the one assigned me by your Committee of Arrangements. And yet I must avow that I attempt the advocacy of it with unfeigned diffidence. Though nominally, and of warm affection, belonging to a profession addicted to public speaking, I have been long estranged from its active duties. Once only in my life, and that twenty years ago, have I ventured to ascend a platform, and I have not more than twice been a spectator of such exhibitions. How much the unavoidable deficiencies arising from these causes must disqualify me from doing justice to my theme, and contributing to the interest of this great occasion, will soon be made but too apparent; and I should certainly avoid the egotism of referring to considerations merely personal, but for a painful and most embarrassing apprehension that the good cause may receive harm from my unskillful efforts to promote it. I can not be

quite ignorant of the high objects of the American Bible Society, and of the general basis of union among the different Christian denominations who co-operate in this labor of love; but of those conventional rules, and tacit understandings and agreements, which must of necessity exist, and constitute a kind of common law upon the platform and in the administration of this most catholic institution, defining the subjects and limiting the range of discussion, admonishing the practical advocate of the liberties, the reserves, and the delicacies of the partnership—of all these I am profoundly and unavoidably ignorant. With the most ardent wish to say nothing that will not promote harmony and brotherly love, I am liable to trespass upon feelings which I would sedulously guard, and awaken suspicions which I would gladly allay. Let me begin, sir, by an earnest disclaimer of every word, thought, and intent incompatible with the largest, warmest charity, and the most ardent desire to win for the principles embraced in my resolution the favor of those who hear me.

Little as I have known of the history and transactions of this society, I well remember the strong sensation created by its organization, and by some of its earlier anniversaries. They seemed, for the time, to have developed new elements of Christian union and sympathy. The spirit of love which glowed so intensely here in the centre, warmed to the distant circumference, and even in the remote position which I then occupied many pious hearts beat high with new-born hopes of the speedy advent of charity and brotherly kindness. I think, however, that these delightful impulses declined in vigor, and nearly ceased with the novelty of the enterprise. The catholic spirit soon became chilled by contact with the sectarian—was lost in the collision of antagonistic interests. The religious press and the pulpit fell back upon their own ground, and gradually resumed their customary tone. Hence the ardent professions, the brotherly greetings, and high resolves of the platform fell into discredit as stereotyped dec-

larations—as fit topics to adorn a speech or a report, but of no further application, and as even designed only to serve the occasion. I freely confess my own skepticism in the matter, and one of the first articles I ever wrote for the press was a hot denunciation of the measures and policy of a State Bible Society, auxiliary to the American Bible Society. I still think there was something to complain of in the proceedings of that society; but I have never ceased to regret an error which finds only an adequate apology in my too little experience and too much sectarianism. After this confession, I may perhaps be allowed to say that I was an advocate, obscure and feeble certainly, but yet one of the earliest and most zealous advocates for the dissolution of the Methodist Bible Society, and for union with this noble institution, where I trust in God we shall continue to labor and rejoice in harmony with our sister Churches so long as there is a family on the wide earth that wants a Bible.

Twenty years of observation, sir, have produced in my mind a deliberate conviction that the sorest evil which presses upon the American Churches—the chiefest obstacle to their real progress in holiness and usefulness, is the spirit of sectarianism, and that the most pressing want for which, as lovers of souls and the Savior, we are called on to provide, is that of a more pervading and warmer charity. It is in this view of the subject, and from a painful sense of the obstacles which are as yet in the way of any direct attempt toward the removal of the evil, that I attach great importance even to the partial and transient influences exerted by this catholic institution. As there is no other common ground for the congress of liberal Christians, this should be the more highly prized—the more sedulously guarded—should, I think, be kept open at all hazards. We should thank God for a day, or an hour in the year, hallowed by the presence and predominance of larger views and holier aspirations. It is good to inhale a higher, purer atmosphere, neither agitated by the

din of controversy nor tainted with the breath of bigotry. It is really inspiring—it gratifies our better nature to stand in a clear light, even if it must be only for a brief moment, where the veriest hack and drudge of polemics would be ashamed to be seen with the badge of sect—where the poorest tool and bondman of party may deny for once that he calls any man master. For myself, I should desire to build my tabernacle here, and remain forever.

But our business should rather be to get from the occasion a profitable lesson. May we not diffuse this spirit more widely, and retain it longer? Good will be done by even transient impulses. It is well to see religion in its beauty, if only once in a lifetime; it gives us the *beau ideal* of the Gospel, and pious hearts will sometimes reproduce it amid less congenial scenes, as the true genius is likely to become a better artist for having obtained a single view of the Apollo Belvidere or the Transfiguration.

But may we not secure more decisive and permanent benefits? Can we obtain no useful hint for practical uses? Whence the delightful emotions awakened by this inspiring scene? We have consecrated two or three hours to a consultation on the best means of sending the Word of God to the nations of the earth. We have lifted up a banner upon which there is only one word written, the—Bible; and so dazzling is the glory that surrounds the magic device, that the blindest zealot could not add to it the shibboleth of his sect without feeling some dread of having added to himself the plagues of the Apocalpyse. Who reads our glorious motto to-day without feeling his bosom swell with hope, and faith, and heavenly charity? It is like the brazen serpent which Moses lifted up in the wilderness. It sends forth upon all who look upon it a joyous tide of spiritual health; and he must not only be bitten with sectarianism, but far gone in his malady, whose case does not yield to the sovereign antidote. Now, sir, if this good banner, which floats over our heads

for a holiday exhibition, has power to inspire the most timid with courage, and to stir the spirit of the bold like the sound of a trumpet, what might we not expect if it were adopted universally, or generally, by those who go forth to battle in the name of the Lord? What if we could agree to nail it to the mast—to sink or conquer under its protection? Or what if all the tribes of our Israel were to covenant together to adopt it as the common standard? No matter who leads the van. Let the truest soldier of Christ be our captain, only let our common flag be the pledge of harmony and co-operation. Let not Ephraim vex Judah, nor Judah envy Ephraim. It need impair no man's privileges, nor trespass upon any body's rights. Each shall enter into his appointed inheritance in the land of promise. Levi may keep the priesthood, and Judah wield the sceptre. Zebulon may still dwell at the haven of the sea, and Issachar shall bow down between his burdens.

No doubt valuable progress has been made by all our evangelical sects. They all have orthodoxy and vital piety, but they mutually repel each other and the world by dubious or belligerent manifestations. Each has loyalty in its heart and on its banners, but nothing is distinctly visible to those without but a bristling array of guards, and sentinels, and spies, and marauders, who keep the outposts, throng all the approaches, and disturb the vicinage. Our churches have, in this respect, no little resemblance to many English country seats, as seen over high walls and tangled hedges by travelers on the top of a stage-coach. There are splendid mansions—venerable oaks, green lawns, exquisite shrubbery and flowers, while every tree, and gate-post, and angle is labeled with terrific announcements that, if any man so much as set his foot within this enchanted inclosure—if from all this floral opulence he pluck so much as a blue violet, or inhale a breath amid this wasted fragrance, all the dread penalties of the law shall be wreaked upon him, and that, in the mean

time, the premises are thick set with man-traps and spring-guns, ready to anticipate the tardy movements of justice.

One is perpetually reminded by our preposterous contests of the ill-concocted coalitions formed by the powers of Europe, in their feeble attempts to make head against the hydra of the French Revolution in its earlier stages. No sooner had they concluded an alliance, which the diplomatists chose to call Triple, or Quadruple, or Holy, as was best adapted to the case, and issued a pompous manifesto, full of brave resolves, and of unanimous, undying wrath against the common enemy, than they straightway fell into a quarrel about the division of the British subsidy, or the proper interpretation of the treaty, or about some question of kingly dignity. *Cœlum ruat*, the sky might fall, but Austria would not abate a jot from her high hereditary claims as head of the empire and regular successor to the powers of Charlemagne. Prussia was a young kingdom, but could afford to be arrogant on the score of her more efficient and adapted institutions, and her military reputation won by the great Frederick, and often at the expense of the proud Hapsburg. The smaller princes meantime had their own special interests and most sacred honors to take care of, and would by no means march against the French until they had clearly settled the order of precedence at a review or presentation day, and made all sure against irreverent omissions and curtailments in the matter of their very prolix, inharmonious titles. These were controversies not to be easily adjusted, and the parties litigant could seldom agree in any thing but contempt for the semi-barbarous Russians, who had scarcely exchanged their sheepskin coats for regimentals, but always had a full share of the fighting to do. While the halting potentates were thus absorbed with the care of minor and selfish interests, the great captain, after a few weeks of noiseless preparation, bade his legions move from a hundred points, and with a precision and terrible efficiency which his genius knew so well how to

educe from harmonious counsels and central power, poured the tide of war upon their disturbed camp, annihilating at a stroke the threatening league, in which scores of princes and crowned heads had conspired his overthrow. History teaches us, in some of its most impressive lessons, that it was not till the sovereigns of Europe had been shamefully and repeatedly defeated, and had lost their capitals and their crowns, or held them by the sufferance of the conqueror, that they consented to learn the obvious truth which finally achieved for them a glorious deliverance.

It may be, sir, that I over-estimate the mischief and the danger of our present position, but I reluctantly entertain the sentiment I have already expressed, that our divisions, jealousies, and rivalries constitute at this moment the greatest evil that afflicts the Church, and the greatest hinderance to the triumphs of the Gospel at home and abroad. The energies which ought to be consecrated to the world's salvation are exhausted on unworthy objects. The religious sentiment, which is more active and pervading than at any former period in the history of American Christianity, is lavished on trivial controversies, or frittered away in the vindication of petty claims and the conservation of petty interests. It has pleased God to lead us on to a crisis, which, more than any that has occurred since the Savior's advent, demands the entire consecration of every Church and every Christian to the holy work of carrying out his benevolent designs. By agencies which are only the more clearly divine, because no man has been able to discern their source or progress, a thousand bolted doors are suddenly thrown open before us, and broad entrance proffered to the Gospel in every nation under heaven. Which of all our Churches is ready to go forth to do the bidding of its Master? Which has not its heart and its hands already filled with domestic or neighborhood difficulties? Which is prepared to render a tithe of gratitude and duty to Christ? Who has a response for the Macedonian cry that

comes on all the winds of heaven, like peals of distant thunder? Who is ready armed to rush over the Chinese wall, which has fallen down flat on the earth by an act of God, without so much as the blast of a ram's horn? These, doubtless, are serious questions, and they must have a serious answer, if not before, when inquisition shall be made for blood, and talents misimproved shall be found written in the same book with the deeds of positive enmity and open rebellion.

But, sir, I am asked what all of this has to do with the Bible Society? I am entreated to point out the latent affinities which bring such topics into some reasonable alliance and propinquity with the proper business of this occasion. I rely for justification, sir, upon the nature of my subject and the goodness of my object. So manifold are its relations to all that is dear in our own most precious enjoyments and hopes, so urgent its claims on the Christian's heart and conscience, that it may well demand audience on all occasions. The grievous evils of sectarianism might well form the peroration, if not the theme of all harangues. "Delenda est Carthago" were a graceful conclusion of every discourse which is concerned for the progress of piety and the honor of the Redeemer. The interest which I advocate before men of all parties is a common interest, and not that of a clique or a corner. I stand, too, on high ground, where a feeble voice is likely to be heard by many, and may awaken some faint echoes. It is also neutral ground, and adapted, on that account, to protocols and overtures. But beyond all these considerations, and yet more to the point, the cause of Christian charity is identical with that of the Bible Society, and its wider diffusion must, to the same extent, open new fields of action and triumph for this noble institution, and produce new resources for the prosecution of its objects. I go farther, and freely declare that the Bible Society is capable of achieving vastly more than it has yet done for this great melioration, and that to it we must chiefly look for all future prog-

ress. I believe it possesses elements and adaptations for doing good as yet in embryo, or but partially and indirectly developed. I know not who may agree with me in the sentiment, but I ascribe nearly all the improvements which, within these latter years, have beautified and enlarged the Churches, to the benign influence of the Bible Society. True, the symptoms of better things had begun to appear before its institution, and it may be even true that it had its origin in the wants brought to light by the missionary movement. But if there were omens of good already, nothing efficient was done—little was attempted, until the great work of giving God's Word to all the nations of the earth was fairly entered upon by the Churches. It was a heaven-born idea, that of unchaining the Bible, and carrying it boldly up to every man's door and every man's conscience, and bidding him, as God bids him, read and judge, and abide the responsibility for himself. It was, perhaps, to be expected, that He who permits no duty to go unrewarded, should crown this high act of loyalty and faith with special tokens of his favor and approbation. And so it was, that as soon as the eyes of millions were turned with reverent and earnest gaze upon the revealed word, light and grace were given them to "read wondrous things out of God's law." Great truths, that had lain unheeded and unseen ever since the day of Pentecost, suddenly blazed forth from the illuminated page. The unsealed book poured forth oracles upon the wondering ear of the rejoicing Churches, and they started into action from their dream of ages. Then it was that they gathered the children of rich and poor into Sabbath-schools, and called lisping infancy to the task of solving mysteries which had long proved an over-match for giants of intellect and erudition. Then it was that they first mastered the import of that great saying of Jesus Christ, "the field is the world." We have all since written new articles in our creed, and we have all wondered, and we still wonder, that doctrines and duties so

plainly revealed and so often read should have eluded our spiritual perception so perfectly that the wisest and the best among us hardly guessed at their existence. Henceforth, to the consummation of all things, the cause of missions, of Sunday-schools, of the Bible, will be taken and deemed to be the cause of Christ, and respected accordingly by all who truly love him; for the diffusion of Bibles at once insures progress, and guarantees the permanence of all religious improvement. That most kind-hearted school of philosophers, which teaches the perfectibility of man and society, affirms that there can be no more decline in knowledge and the arts, now that the reproducing energies of the press can counterwork the devastations of a thousand Omars and the conflagration of a thousand Alexandrian libraries. So, thanks to the Bible Society, and to God's blessing upon it, we may confidently hope it will be with the progress of religious truth. The Gospel has appealed from councils to Sabbath-schools. Its Divine treasures of truth and life are committed to an innumerable company, each of whom shall stand up its faithful witness. We shall have no more dark ages in religion. What we get we shall keep, the best encouragement to get all we can.

Now, sir, the Bible Society, which has done so much for us, can do a great deal more. Of the new truths and duties which it has developed, all are catholic, and common to all the Churches—not one is sectarian. It has thus evolved the nucleus of a universal creed, and developed a hint for its completion. We adopt reforms and religious improvements because God acknowledges them in his Word and providence. Suppose we should carry out this principle over the whole field of our practical theology. There are a few Gospel truths which, wherever they are faithfully inculcated, result in the production of evangelical piety, and without which, whatever else is taught, souls are not converted and sanctified. Justification by faith—redemption by the blood of Christ—sancti-

fication by the Holy Spirit: these are the doctrines that save, that God owns and honors. They are the heroic remedies of the Gospel pharmacopœia, sufficient, and alone sufficient for the soul's maladies. And, thank God, they are the doctrines, by eminence, of all our evangelical Churches. Go where you will, in town or country, in log meeting-houses or Gothic cathedrals, be the sermons or prayers read or extemporized, if the preacher be pious and faithful, no matter what his sect, his learning, or the grasp of his intellect, you shall listen to the same doctrines, a little diversified, it may be, in theological technology—a little alloyed, it may be, by peculiarities of system, but always, if there be no blinding influence present—nothing to be lost or won by proselytism, substantially the same doctrines, "repentance toward God, and faith toward our Lord Jesus Christ." Sir, I have wandered much in the length and breadth of this land, and heard men of all names, and all varieties of education and intellect, and this is my testimony: Substantially, and in the main, they are one in faith. The few months which I was permitted to spend in the ministry in early life were much devoted to an immense congregation of slaves. I mingled freely in their religious meetings and exercises, and even they were one with the Church catholic in all the truths of the cross. Sad work they made of tropes and figures; reckless they were of the graces and artistic unities of discourse, but in all the matters of sore repentance of sin, and humble confession, and child-like faith in Jesus's blood, I never knew their betters. Sir, I have indicated a basis of union. These fundamental truths, without which all others are nothing worth, and with which no others can be essentially pernicious—these may be a creed for our charity; at least, they may be adopted as articles of peace.

These are terms on which, as it seems to me, right-minded Christians may harmonize and co-operate, may live and love, without compromising any principle truly Christian, without

damage to any interests worth preserving. They are not justly liable to the charge of latitudinarianism, for they are not proposed as the full expression of our faith, but only as a guide to our charity. Make as stringent as you please both the creed and the code by which a man is to measure his own conformity with the Divine mind and the Divine law, but do not demand of your neighbor that he follow with you, as well as cast out devils, as a condition of favor or fellowship. It is only in the light of this distinction that the stereotyped arguments about the infinite importance of keeping clear of even the smallest errors, and of embracing every Christian dogma, in every body's mouth, are either true or tolerable. They teach sound doctrine in reference to my own obligation to study diligently, and embrace cordially, every word that proceedeth out of the mouth of God, but the essence of all uncharitableness and heterodoxy if intended to put a limitation upon my love and confidence toward my neighbor, the only purpose for which these stale commonplaces of sectarian bigotry are commonly used. I do not remember, for I was yet a child when I began to listen to them, but the memory of every one has store of such aphorisms. The sentiment often finds utterance in the form of a metaphysical abstraction, and affirms that in the matter of religion, itself the expression of the Infinite Mind, the smallest truth is unspeakably important, and every mistake fearfully dangerous. It often bends and perverts the Word of God to its purpose, and argues that if a beam completely darken the eye, a mote also is unfavorable to clear vision; that while none but madmen would essay to swallow a camel, a great philosopher may be choked by attempting to swallow a gnat. Men who aspire to logical precision in this matter affect scientific illustrations, and admonish us that "the slightest divergence from a right line tends always to a perpetual and infinite departure;" as if the Divine operations obeyed mathematical laws; as if the compassions of Christ were not always looking after the lost,

and bringing back the wanderer; as if the greatest miracles of grace were not often wrought in the heart, while the head is far from having attained to completeness of orthodoxy. The captious polemic who, instead of rejoicing in the great truths of the Gospel, spends his days and sharpens his vision in microscopic observations on the small ones — who sees specks of war in the clearest sky, and reckons himself as good as idle when not plying his weapons—frequently and appropriately borrows his illustration from military tactics. He is guarding and defending the outworks of Christianity; an ingenious expedient, by which the citadel is not only kept from the danger, but from all the noise and dust of the fray —a figure of speech which goes the length of teaching this sage maxim in the science of war, that a good general who had the defense of New York committed to him, would not think much of manning the Narrows and filling the city with brave soldiers, but should take special care to have a squadron of gun-boats cruising off Key West, and keep up a furious cannonade on Cape Cod.

But, sir, if, under the auspices of the Bible and the Bible Society, we may hope to find favor for these few and simple articles proposed for the furtherance of our charity and usefulness, it is interesting to inquire into what company they may bring us—with whom they are likely to ally us in fellowship and co-operation. It is obvious that the basis proposed is not wide enough to comprehend all. It is a Protestant basis. The Bible is to be the sole bond of union, and they who do not bow to it as the one and sole law for faith and virtue, probably will not desire more intimate relations with those between whom and themselves there exist differences so fundamental and irreconcilable.

I say it without the remotest wish to reflect upon any party, or to canvass their pretensions, that I do not see how men, who believe that God has made the efficacy of the Gospel dependent on certain forms or prescribed channels of com-

munications, can abate any thing from their sternest demand for strict conformity with their own views. If certain men are endowed with power or authority, in virtue of which the sacraments, in their hands, become the true and proper sacrifice for sin, and the appointed media for imparting pardon and holiness, then there is an end of all concession; and the want to be satisfied is that of absolute unity, and not of union. The only proper question is, Are we convinced by their arguments? If so, we may pass over to them, but on no terms can they pass over to us. As Protestants, we have answered that question already, and taken an appeal from traditions and hierarchies to the Word and the Spirit of God.

I am equally unable to perceive any proper ground of union and co-operation between the evangelical sects and those who only recognize in the Gospel a pure system of morals, but deny its divine transforming power. Such sects profit by strifes and divisions. They have no desire for union, and no need of it. Neither their creed nor their objects have any sympathies with the great reason that exists for union and charity among other denominations.

That reason results and derives its chief importance and force from the spiritual character of the Christian dispensation. It has pleased God, in the plenitude of his wisdom and sovereignty, that the Holy Ghost should be the great and sole-sufficient agent in the saving operations of the Gospel, the divine instrument on which all other instrumentalities do wholly and absolutely depend for success. This is a dogma which we are wont to acknowledge as a truth, and reverence as a mystery; but the time has come when we are called upon more fully to recognize it, and give to it wider scope, as a fact, as the great fact of practical Christianity. To this fundamental principle all our plans and arrangements must be accommodated, or they will prove powerless. Now we know well from God's Word, and from the well-observed phenomena of universal Christian experience, that

all the sentiments, and tempers, and tendencies of sectarianism are the direct and proper antagonists of the great sanctifier. They grieve and quench the Holy Spirit, and ultimately drive him away from the heart and the Church. This is the great evil produced by our unhallowed contests, in comparison with which all others are unworthy to be mentioned. It is, indeed, a sad thing to think of the vast amount of talent, and influence, and piety neutralized and lost to the common cause in our mutual contests and rivalries. It is heart-rending to look upon the hosts of sheer party men who hang upon the skirts of all the Churches—Presbyterians, or Churchmen, or Methodists—ever more interested in a controversy than in a revival—lovers of sect more than of the Savior—ready to follow any leader who will blow a trumpet and assume the offensive. These are the legitimate and bitter fruits of our strifes, but infinitely greater and more baleful are the latent influences visible to none but God, and of which none but the Omniscient mind can gauge the magnitude of their mischief. The bitterness, the wrath, the resentments, the jealousies, the heart-burnings provoked by our controversies, are taken up into the general spirit of the Church, to poison the fountain of its joys and clip the wings of its faith. There are ministers, pious men, no doubt, in all our Churches and sects, who infuse enough of the sectarian temper into their public teachings to keep down the tone of religion, and put to shame the spirit of charity around them. There are religious papers that from week to week send forth by tens of thousands their flying scrolls, each rife with the malignant elements of bigotry and wrath. A jest, a sneer, a biting sarcasm, perpetrated at the expense of charity, has awakened contempt for another denomination, or resentment for an insult offered his own, in the reader's heart, and ten thousand Christians come to the throne of grace with enfeebled energies and a wounded spirit. The agony of desire and the wrestling of faith are no more, and no fire falls from heaven

to consume their offering. I sometimes almost doubt, after the contemplation of such evils, whether the religious periodical press be indeed, and upon the whole, a blessing to the Church, and whether any great progress can be expected in catholic charity and true piety under its auspices. Certain it is, that this one instrument has transformed sectarian bigotry into a monster of such huge proportions, that while he pollutes the waters of the Atlantic with the tread of his feet, he can stretch out his long arm above the Alleghanies, and drop poison into the sources of the Missouri.

Still more injurious are the influences of the sectarian spirit upon the missionary enterprise, which is indeed but an expression of the abounding and overflowing piety of the Churches. The malign agency is felt at home in neutralizing or diverting from Christian to party objects the intellectual and spiritual energies, by the right use of which it is God's will that the world should be converted; and on more than one foreign field has the ripening harvest, the growth of years of toil, and sacrifices, and tears, and prayers, been well-nigh blighted by its unholy interference. I know American missionaries, and I believe them to be among the holiest men of the age; yet they are but men, and their piety may partake of the character of the Churches at home. The Churches, in their present state, would not probably send them out without a pledge, tacit or avowed, that they should represent the peculiarities and prejudices which constitute our denominational badges and our themes of controversy. Sir, our missionary Christianity must be recalled, and remanded to Sabbath-school, and taught new lessons of brotherly love and catholic charity, before it will prove equal to the conversion of the world.

Allow me, sir, in conclusion, to say, that so far as the denomination which I have the honor to represent here to-day is concerned, I believe there is an observable advancement in the great melioration which I have attempted to advocate.

A Methodist, sir, if a bigot at all, is one for pure love of the thing. It must be with him a sheer amateur business. I thank God, sir, we have no *essential* peculiarities. What we hold to be vital and most precious in religion, we hold in common with our brethren of other names. We hold nothing, we want nothing which ought to shut them out from our charities, nor, as we verily believe, which should exclude us from theirs. Do they prefer an episcopal organization of government? Every body knows we have no objection to that. Do they more rejoice in Presbytery? We claim no higher office or dignity. Are they Congregational? We would that all God's people were prophets. Do they use forms of prayer? We often do the same. Do they extemporize their devotions? Our common practice shows that we think this a no less excellent way. Do they use much or little water in baptism? So the Spirit preside over the sacrament, so the blessed auspices of Father, Son, and Holy Ghost be conciliated, it is all one to us whether the baptismal font be the ocean or a goblet.

Sir, I am a sincere Methodist, and might be found ready, if there were occasion for it, to vindicate the doctrines or usages of my Church; but I repeat it, I know of nothing in either incompatible with the largest charity, and the most cordial co-operation with all who truly love the common Savior.

XII.

THE EVANGELICAL ALLIANCE.

REMARKS MADE AT THE MEETING FOR FORMING THE EVANGELICAL ALLIANCE, AT FREE-MASON'S HALL, LONDON, ON THE 20TH OF AUGUST, 1846.

SIR, I feel very deeply the difficulty which was expressed, with so much less reason, by the venerable father who preceded me (Dr. Wardlaw); and, if he had reason to feel distrust and embarrassment in being called suddenly to address such an assembly as this, how much more should I, when, with so few qualifications, and without a moment's preparation, I am called to appear before an assembly from whom I have no right to expect that predilection which both it and the Christian world must feel for that venerable man. I feel, indeed, that the expressions of your kindness with which you have greeted me are not meant for me personally, but for others who are far away—the Christian Churches who will hear of what you are doing here. This exuberance of British Christian feeling has shown itself very forward, to bring *us* from the other side of the water into a prominence which we did not expect or desire, and to which we feel we have no just pretensions. It shows us how deep the sympathy of the British mind—the Christian mind of England—is with all that appertains to the religion and welfare of their brethren—shall I say their children?—on the other side of the Atlantic. I know that, had it not been for that feeling, I should not have been called to stand before you this morning; and I a little wonder that some of my gifted brethren from the United States, who are known to you so well, should not have

occupied my place, unless, perhaps, it was thought that you would manifest a greater degree of fraternal regard to America by calling out one of the more obscure and less-gifted to express those sentiments which swell and glow in all our bosoms. For myself, I can say that I never felt any thing more strongly than that our denominational names and peculiarities are the hay and stubble, while God has another way of marking his dear children, and bringing them out as a visible Church—visible in our day, and hereafter to be so, though not so formerly. The sympathy of sentiment which I have felt since I came here is so great, that I should consider that that man had parted with his understanding, and lost all his powers of observation, who could go away from these meetings, and hold that the Church of Christ is not one composed of all those who in sincerity love our Lord and Savior Jesus Christ. From the observation and experience I have had of the progress and influence of this question in the United States, I can say that the various denominations of Christians (and there are more there than any where else) have had a demonstration they never had before, but which, I trust, will go on strengthening—that the Church of Christ is one in all its essential characteristics. I rejoice to say—and my heart burned within me last night, when my brethren from America were testifying of the success of this good cause there—that the proposition for holding this Conference was received in America with a most unexpected, cordial, and all but universal welcome. For several years I had considered myself a little in advance of some of my brethren in the matter of Christian charity, and had hoped that something could, at no distant time, be done to promote the more entire unity of the Church ; but I confess I had no hope of such results as have been since developed. Eight or ten years ago I offered up my sectarian bigotry, if any were left in my heart, upon the altar of my Savior. I had been set apart for the work of the ministry, and had been sent into foreign

lands, where I had to lament over the mournful condition of the Churches of the East—Armenian, Greek, and what not; and when I saw how fallen and dead they were, and how incapable of reflecting one gleam of light for the illumination of those around them and for the glory of Christ, and when I looked back upon the Churches of my own native land, and thought of the different banners under which they might go forward, it seemed to me a burning shame that there should be any thing like division among those who were redeemed by the same Savior and sanctified by the same blessed Spirit. I remember well the hour when, walking solitarily upon the banks of the Nile, I lifted up my voice, when none but God heard me, and offered up my sectarian bigotry, and vowed that I would never know a difference between Christians because they were not of the same opinion. It was, sir, perhaps from this incident that I thought I had arrived at a position a little in advance of that occupied by wiser and better brethren in my own country. But when the announcement was made that there was soon to be an attempt to develop this Christian union in a visible form, I felt a throb of delight I never before experienced at the thought that the attempt was to be made, even if it failed. But when I met my brethren of different denominations—men whom I had regarded as a little too strait in their opinions—and when I found that their faces were glad when this new enterprise was mentioned, I made the discovery that there was in the American Churches, hidden, and only visible to the eye of God, a great deal of catholicity, which only wanted the word to be spoken to leap forth into manifestation. The history of Christianity in the United States has been peculiar. Our Churches, our sects, many of them, are comparatively young, and struggling into existence in the midst of opposing influences. The denomination to which I belong is one of the youngest, though now one of the largest; and I know that, in the course of its progress, it has met with an enormous degree of opposition

and reproach, and has endured a great deal of unkindness. So it was that the battles which were fought twenty or thirty years ago left the Churches, and, above all, left the ministers in armor, like knights of old, standing with their weapons by them, looking out defiance upon those around, and bidding men to keep at a proper distance if they hoped to maintain their peace. Knowing this, I was afraid that many of these fathers would look unfavorably upon this movement, and, if they did not oppose, would not help us. But the progress of the cause has shown that I was greatly mistaken. The grace of God found its way through the joints of the armor, and we beheld men prepared to be workmen in this cause whom we had looked upon as opponents. A wonderful work of preparation had been going on in the hearts of the people, so that, when the announcement was made that such an enterprise was on foot in the fatherland (and I feel more inclined now to claim the affinity than ever I did before), they were prepared to co-operate in the work; and the moment the banner was lifted up with "Charity" written upon it, as it floated to and fro in the light of heaven, good men came up and arranged themselves under it in multitudes. So rapidly was this done, that it appeared as though an army, fully equipped for battle, had sprung forth at once from ambush in a forest. I am not prone to use figures, but another occurs to me at this moment. No sooner had the Church lifted up this banner of union, than it became, as it were, a point of attraction, drawing toward it clouds, sailing about in every part of the heavens, which poured forth an abundance of rain. God was in this enterprise. May I speak a single word in reference to what I may be supposed to know of the state of feeling in my own denomination? Of the different Conferences of the Methodist Episcopal Church to which I belong, I believe all but one have, by an almost unanimous vote, concurred in the objects of this Alliance, and many of them have sent out preachers and laymen to repre-

sent them here. I would not use the word "delegate" in any offensive sense, but I can not pass over the fact that I am a delegate, representing here nearly four hundred Christian ministers, who, by a unanimous vote, or nearly so, requested me to leave my usual occupations to bear testimony before this great assembly of the sons of God that they concurred most heartily in your enterprise. And I may say that the Methodist denomination generally are of the same mind, and tender, through their representatives who are here, their cordial approval, and the pledge of their co-operation, so long as you pursue the things which make for peace and the glory of the Savior. Having made this statement, and expressed our unbounded and heartfelt concurrence in this movement, I shall resume my seat, simply adding, with regard to these meetings, that since I came into the world, I never before have enjoyed seasons of such unmingled satisfaction, or have felt so deeply how precious is the tie which binds the sons of God together.

XIII.

THE GREAT OBJECT OF THE EVANGELICAL ALLIANCE.

SKETCH OF AN ADDRESS DELIVERED AT EXETER HALL, LONDON, AT A PUBLIC MEETING OF THE EVANGELICAL ALLIANCE, ON THURSDAY EVENING, AUGUST 27TH, 1846.

TOPIC: That the great object of the Evangelical Alliance be to aid in manifesting, as far as practicable, the unity which exists among the true disciples of Christ; to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command, to "love one another;" and to seek the full accomplishment of His prayer, "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou has sent me."

The Evangelical Alliance is by this time tolerably well known to this assembly, and all must have been struck with the studious anxiety with which it guards itself against all antagonism in reference to those who do not adopt its ideas. Those who engage in great enterprises and propose great meliorations have need of patience, great in proportion to the magnitude of the results they seek. Radical and permanent changes in our modes of thinking and acting, in order to be salutary, or even safe, had need to be gradual. It is in compassion to our delicate organs of vision that the transition from darkness to day is not too sudden. There is practical wisdom, no less than Christian, in our reiterated pledges of toleration and love toward those who stand aloof from our associ-

ation. We do not even desire an alliance with any who are not convinced of the goodness of our cause and the practicability of our undertaking. Let them wait for convincing developments who are not satisfied with our arguments.

But I do not understand that these pledges to moderation and love bind us to silence. On the contrary, I apprehend we shall at once enter on a career of propagandism, and when I think of the design and principle of this Alliance, I can not conjecture upon what grounds good men, who may at first be found in array against us, will long be able to maintain their position. Our great, avowed objects are, to put a stop to unseemly strife among brethren, and to promote Christian charity. This is the sentiment that pervades our articles of confederation. It is written most legibly on the banner which we lift up before earth and heaven, and all Christian men are bound to give us credit for the sincerity of this confession, whatever they may be able to think of the wisdom of our measures and the reasonableness of our hopes.

So far as our fundamental principles are concerned, we must expect opposition from a single class of Christians—from those who think we have no more of strife and wrath among us than we ought to have. All who do not think so must respect any sincere effort to remove an evil, to abate a nuisance. I leave such objectors to their own opinions, and to promote religion in their own way. I have only time to enter my protest against much—against nearly all the praises bestowed on religious controversies. We do but find for angry polemics an extenuation and an apology, which they greatly need, when we give them credit for vindicating great truths, and bringing them out into bold relief. There is a way of generalizing on the mischiefs of such contests, with which I have little sympathy. The theory is, that to each sect or each controversy Divine Providence has intrusted the care or the development of some great religious idea, which has thus found its way into the general faith of the Church.

The Bible teaches all important things directly. Children learn them in Sunday-school. Controversy may develop or conserve a great truth, but it more frequently magnifies a small truth, and usurps for it a prominent position.

The Evangelical Alliance, by recalling men's minds to the weightier matters of the law, will tend to restore the proportions and symmetries of our faith—to bring on a calm in the troubled sea of our contentions, favorable to the subsidence or evaporation of all ideas which owe their prominence to the agitation—to extinguish the fires of controversy, and so leave men's strained, feverish eyes at liberty to look upon the Sun of Righteousness.

But it is said we are about to start a new controversy—to establish a new sect instead of abolishing the old. This, I am quite confident, will prove a false prediction; but it is sometimes a good way to admit as much as our adversary will, and see what it amounts to. If our earnest endeavor after charity must take the form of a controversy—if our great protest against bigotry must embody a sect, why then it is true that thoughtful men should inquire what sort of a controversy and what sort of a sect we are to have. Sect—religious controversy, is, I fear, bad *per se*, bad in the abstract and the concrete, but I will not go the length of asserting that all are equally bad. Our controversies, if carried on in the spirit of this Alliance, must from this hour be waged in love, and for love, a great improvement upon the past. They will, we trust, be only for the truth, but if ever against it, for great truths in opposition to small; for we begin by laying our hand on the great fundamental principles of religion. About them, therefore, we can have disputation with none only to honor them—to pour glory upon the cross, and to enshrine the crucified in men's hearts. If good men will contend with us about these fundamental truths, the dialectic strife must be to see who can make the most of them—who can best commend them to the sinner's regards. I hold that in this

respect our opponents can not get footing for a contest with us without coming upon our basis, and becoming *quoad hoc* Evangelical Alliance men. They can not read a wholesome Christian lesson to their disciples without taking a leaf out of our book. They can not administer skillfully to moral diseases without resorting to our stores, for we have fairly appropriated all the heroical remedies of the Gospel pharmacopœia.

The contest can legitimately assume but one more aspect. We and those who are not of us may possibly fall into parties, whose office shall be to expound and magnify two classes of truths—we to commend to men's consciences and hearts the principles of our basis, they to rescue the omitted truths from what, in spite of our protestations, they may yet deem the reproach thus cast upon them. I can not expect such a controversy to be protracted or heated, but as the very worst that can happen. I think I see how we may at least secure the slender benefits which the old theory is wont to ascribe to their contests. While they show the importance of the omitted, we shall make out the best case we can in behalf of the included doctrines. You know well the transforming power of religious controversy—how it can magnify a mote into a mountain—how it has transmuted a wafer into an atoning Savior. What may be the effect of applying such a wonder-working agent to the solid Christian truths of your basis? You know how skillfully the polemic plies his powerful instrument to agents—how, like a very sorcerer, he can swell trifles into importance, and transform remote and impossible consequences into the very pivots on which great decisions should turn, till men grow pale at the thought of having neglected a form, or having felt too much or too little reverence for the color or the cut of sacerdotal robes. If pushed hard in this controversy, we may be forced to resort to these logical expedients; and if once we are brought, in self-defense, to make the utmost of the great doctrines of our

basis—if we are compelled to set them in the strongest light —to bring the more distant near by our polemical telescope —to subject the less prominent to a magnifier of the highest powers—to place the less obvious in blazing foci of manifestation—I know not with what unheard of, irresistible force they may come to overwhelm the understanding and the hearts of men—I think, sir, we should have a moral revolution in all Protestant lands, and that Hindostan, and even Rome, would be roused by the concussion.

END OF VOL. II.

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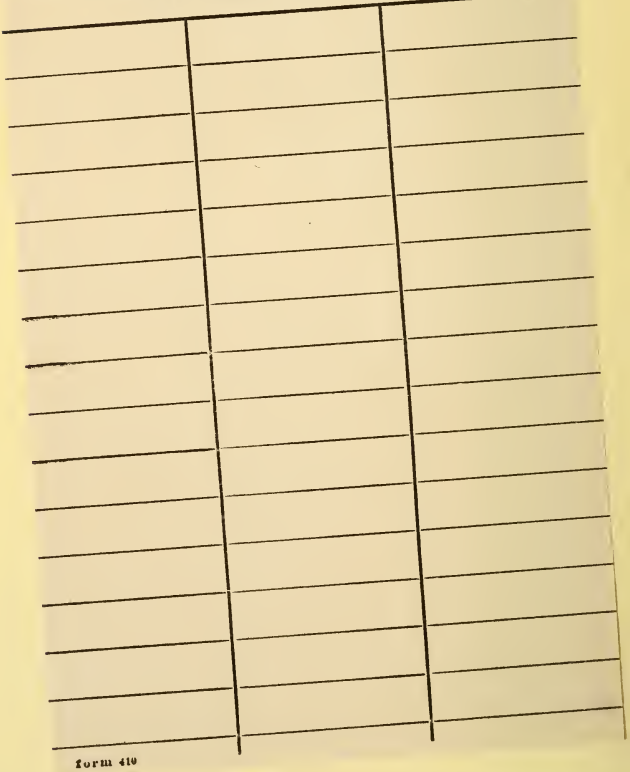
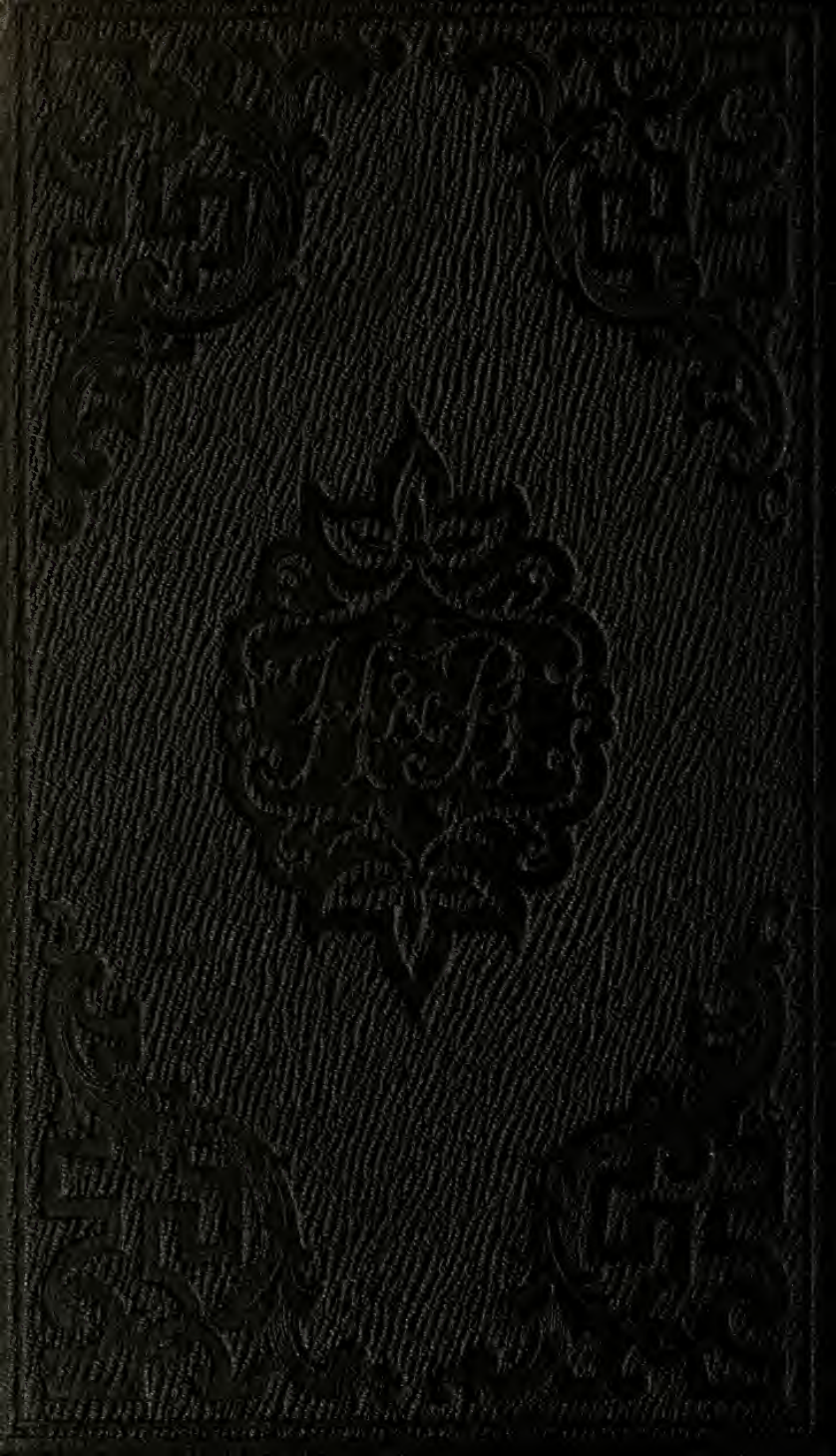
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